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BIRD'S-EYE BIBLE STUDY

BY

ALEXANDER PATTERSON

Bird's-Eye Bible Study

(Formerly "A Busy Man's Bible")

BY

REV. ALEXANDER PATTERSON
Director Presbyterian Training School, Chicago

Author of "The Greater Life and Work of Christ," "The Bible As It Is,' and "The Other Side of Evolution."

WITH INTRODUCTION BY

REV. J. WILBUR CHAPMAN, D. D.

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INTRODUCTION

By Rev. J. Wilbur Chapman, D.D.

It was at my suggestion that Dr. Patterson prepared the manuscript for "A Busy Man's Bible."

To be familiar with God's Word is the secret of a successful Christian life. It is likewise the secret of holy living. Most busy people do not study the Bible, and this, not only because they are busy, but because they are unable, on account of training or occupation, to quickly grasp the spirit of the Book.

Dr. Patterson in these pages presents the subject to us in such a way that a ten minutes' study each day would, in a very short time, familiarize the student with the spirit of the Bible, and once gaining a taste for it, no other literature could satisfy him.

I believe this book will have a wide sale. I expect to present it in all the meetings I have the privilege of conducting.

FOREWORD

This little book is intended to create a desire for Bible study and to aid in prosecuting it. Three features are presented, simplicity, systematic study and spirituality.

1. *Simplicity.* This book is for busy people. The chapters are short and aim to present a single subject and give the essential view at a glance so as to leave a photograph of the special book or part in the mind. All questions as to origin, manuscripts, dates, etc., are purposely omitted. We must first become acquainted with the Bible as we have it in the English versions before we can properly consider these questions.

2. *Systematic Study.* Most Bible study is scrappy, a bit here and a bit there. It never can be mastered so. It must be seen in its great outlines and the great divine plan, so that it will remain in the memory as a well known and well loved landscape. We aim here to enable one to "think it through" and so have at hand its wealth of material for meditation, devotion, or service.

3. *Spirituality.* The spiritual content of the Bible is its peculiar quality. It is that the human heart craves when it wants the Bible and its religion

at all. A few chapters at the close are given on the application of the Bible to devotional and practical purposes.*

* For those who wish to pursue these studies farther this same plan is followed and expanded in the volume "The Bible as It Is." 75c.; by mail, 83c.

CHAPTER I

WHY STUDY THE BIBLE?

In order to create a desire for Bible study we give some reasons why every person should begin and continue Bible study.

1. The Bible is the most popular book in the world. There are published each year ten million copies, half by private publishers and half by Bible Societies in 500 languages. Every department store sells the Bible to-day. There are more Bibles sold than of all the new novels together.

2. No one has a right to be called well informed who is not acquainted with the Bible. A thorough knowledge of the Bible is in itself a fair education. The English Bible is the fountain of Anglo-Saxon. The Bible is necessary to a proper knowledge of history, law, science, philosophy, sociology, political economy and many other studies.

3. It contains the highest system of ethics and produces the highest types of character, either in the individual or community, when accepted and followed.

4. It is the one great authority of the Christian Religion. All sects and denominations rest upon it. Among the many conflicting opinions why not go for

oneself to the fountain head? It is the people's book. Anyone may study it.

5. The way of Salvation is here, and only here, clearly and fully shown. Why we need Salvation, and what it is and how obtained and the security and privileges of the Christian, are here revealed.

6. Power for service and the way to get it is here shown. A great part of this power, and the instrument of it, is in knowledge of the Bible. Whoever would be used of God and help humanity must get his fitting here.

7. Of the other world all we know is what is here given. Where our departed friends are and where and what we shall be, is here revealed.

In short every inducement for this life and that to come urges us to study the Bible.

CHAPTER II

HOW TO STUDY THE BIBLE

1. Get a good, well bound, fair print Bible; one that will last a lifetime. Get a few aids, such as a Concordance, a Bible Dictionary, a Bible Text Encyclopedia, Topical Text Book.

2. Set apart a time for study. Unless you do this and keep it sacredly you will find other things taking the time and much that has been learned is lost.

3. Begin with prayer. It is God's book and He has promised His Spirit to aid us. He will surely do so.

4. Use pencil and paper. Make notes to impress teachings upon the memory, and to preserve new thoughts that come to you.

5. Have some system of study. We give one here, but you will probably find one of your own better than any other for you.

6. Continue persistently, even when you don't feel like it. Use special times, such as holidays, for special parts of the study.

7. Have in mind some theme or subject for meditation while walking or riding on the train or in a sleepless night. Have a pocket Testament or Bible for the train.

8. Study for your own edification and not alone for the Sunday school lesson, sermons, addresses, etc. Your own spiritual refreshment and growth is first. You cannot help others until you are first helped.

9. Get your own understanding of a passage or subject through study and the aid of the Holy Spirit before looking into the helps. Have the joy of original discovery. It' s a great delight. But examine carefully any varying view you get.

10. Obtain the local and historical meaning first before applying it. First get interpretation then application.

11. The plain, literal meaning is to be taken unless there is clearly shown some figurative meaning.

12. The Bible is self-explanatory. Obscure parts are made clear by others.

13. Words and expressions have sometimes a Bible meaning apart from the usual meaning. This should be obtained.

14. Above all it is to be borne in mind that the Bible is a spiritual book and its history and philosophy, as well as its religion, are to be studied from that standpoint, if its own declared purpose and meaning are to be understood.

15. The Bible is a supernatural book. It so claims to be. Therefore we need not expect to understand all parts easily and some not at all. Light however is increasing and it is the privilege of each one to endeavor to contribute to it.

Bible Marking

Bible marking has been found useful when properly done. Its use is to impress the mind with some valuable thought or to recall the same at other times or to permit the ready use of the thought in public address or teaching. It is however subject to great abuses and the markings may become in time only an eye-sore and a hindrance to the reading and use of one's Bible. The most common fault is too much marking and markings that seem pertinent at the time but afterwards for some reason lose their importance or use.

It is better to use pencil marks at first so that they may be erased as they are found unnecessary. By degrees one will find what he desires and finds necessary.

1. Marginal markings of the best texts and passages. These are always needed and the marks will draw the attention to them at once and assist in finding them readily. Let the marks be on the outside margin of the text and the lines made straight and not too heavy.

2. The names, places, and texts and passages on the Old Testament that are quoted or referred to in the New Testament and the same also in the New Testament. The New being explanatory of the Old, this aids in ready reference. These should be lightly tinted with a colored pencil or ink. There are some versions that show these quotations thus.

3. Important marginal references may be shown

by a small circle around the reference letter. Other references should be added as found.

4. Initials or dates may be placed opposite some text or passage on which a sermon or address has been heard so that it will recall the substance of it. Mark texts which are associated with one's own spiritual history.

5. Brief outlines of the address or theme may be added.

6. Lines connecting one sentence or word with another may be drawn. Underline the words or sentences, then draw a line connecting the one with the other. (See "Notes from My Bible" and "How to Mark your Bible." By D. L. Moody.)

7. Other readings or renderings may be added in the Margin.

CHAPTER III

BIRD'S-EYE VIEW OF THE BIBLE

The study of any book should begin by obtaining a general view of its form and subject. This is best had in the Title Page and Table of Contents. So we begin the Bible.

THE HOLY BIBLE. Bible means book. The article declares it is the only holy book. No other has ever been known. It is Holy in its Author, its contents, and its effects.

THE OLD AND NEW TESTAMENTS. This title and its meaning is found in 2 Cor. 3: 6–14, common version. It means Covenant and is used as referring to the Old Covenant of the Old Testament and the New Covenant of the Gospel in the New Testament. The distinction between those two great parts should be noted. The Old Testament is by Moses and the Prophets; the New by Christ and the Apostles. The Old was given to Israel; the New to the Church. The Old tells of God's dealings and will for man as nations and in secular things principally; the New, his dealings with man as individuals and in spiritual and eternal things principally. As we have both interests, we need both these hemispheres of divine truth.

THE LIST OF THE BOOKS of the Bible should be examined. It will be found that the sixty-six books fall into four well defined classes in each Testament. These can be arranged and memorized easily as follows:

The Pentateuch, containing the first five books. These contain laws and precepts.

The Historical, twelve books, the history of the Chosen People.

The Poetical, books of principles, five in number

Prophetical, books containing teachings and predictions, seventeen in all.

The New Testament has the same fourfold division· The Gospels, Acts, Epistles, and the Revelation.

The plan of the Bible may be seen in the following arrangement and this is the best plan for memorizing the books, which is as necessary as learning the alphabet. All are arranged around the four words: Precept, Practice, Principle, Prophecy.

The Old Testament		*The New Testament*
The Pentateuch	Books of PRECEPT	The Gospels
Historical Books	Books of PRACTICE	The Acts
Poetical Books	Books of PRINCIPLES	The Epistles
Prophetical Books	Books of PROPHECY	The Revelation

This is logical order. It is the order of a human life. We first learn precepts as children. Later we put these into practice, and later still acquire principles and at the close we are retrospective and prospective.

All this shows Unity in the Bible as it is. It comes

to us on a well defined Plan. Lines of Unity run all through it also. It shows unity of teachings, of history, of prophecy, and experience.

A plan of Development may be seen running through from first to last. The early books contain the germs of all truth. In the later books these are developed in well defined systems of truth. A development of Ethics is also seen. The standard of the later books, especially the New Testament, is far above the earlier. So also as to Spiritual Experiences. Each great character shows a rise over all before him.

CHAPTER IV

GENESIS

The place to begin systematic study of the Bible is at the beginning. Here are the fundamental teachings that underly the whole.

Genesis means the generation or beginning. It gives the beginning of the world, of man, of sin, of penalty, of salvation, of the history of man and the origin of the church.

It gives the history of three families: Adam's, 1–5; Noah's, 6–11; Abraham's, 12–50. In these three we will see God's plan for man physically, socially and spiritually. The great topics to be studied are Creation, the Fall, the Flood, the Dispersion, Abraham and his descendants.

Creation

All science says there was a beginning. Creation is the only conceivable origin. The first chapter of Genesis does not deal with the vast universe, but only with our world and its surroundings including the sun and planets. Nor as to their origin or time or process of formation have we any account save that in the beginning God created it. Between the first and second verses is a great gap in which all that geology

tells of occurred. The Six Days' work is only the account of the coming of the present order of things. We see all coming in orderly scientific progression: first, the elements; then vegetation in scientific order, grass, herb and tree; then the lower orders of animals, and then the higher orders and man last and highest of all. The Fourth Day's work was the adjustment of the relations of the sun and planets to the earth's present needs. All this, as the great geologist Dana affirms, attesting the divine origin of the account.

Creation is the type of regeneration. The gospel works in the order of the Six Days—First light, then life, then progressing fruits of life, and last of all the full manhood in Christ; Eden crowning all. 2 Cor. 5:17; Eph. 2:10; 4:24; Col. 3:10; Rev. 2:7.

The Fall

This tells how sin came to man and with it death and all evils. It is affirmed by Christ and the Apostles, Matt. 19:4–5; Rom. 5:12. It has also an echo in the traditions of all nations.

Typically Adam is a representative of Christ (1 Cor. 15:22, 45). Christ is the representative of the race. His work passed out over the race as Adam's did (Rom. 5:14–19). Adam brought death, Christ brought life. Where Adam failed, Christ stood fast. By one sin Adam brought death; by one act of righteousness, His death, Christ brought life.

The Deluge

Every nation that has records or traditions has accounts of the Deluge; all agreeing in the main points with the Bible account. Traces also of it are found all over the world. It was the culmination of man's sin that began at the Fall. Man began anew after the fall clothed in skins, advancing to invention, but becoming more sinful until the godly part merged with the ungodly and an era of vice reigned that left nothing possible but the extinction of the corrupted race. Its lessons are God's penalty for sin and man's failure without God. The apostles cite it as a type of the judgments of the Last Day. 2 Peter 3. Christ cites it as showing the state of things at the end. Matt. 24: 37.

CHAPTER V

ABRAHAM AND HIS DESCENDANTS

With Noah God began the social regeneration of the world, giving immunity from another deluge, a better soil and climate, and readjustment of the races of men, with laws for their welfare. With Abraham God began the spiritual regeneration of the world. He was the progenitor of the chosen race that occupies not only four-fifths of Genesis but nearly the whole Old Testament. He is noted for his call, his life of pilgrimage and especially his faith. The Covenant given to him Paul tells us is the basis of the Gospel and Abraham is "the Father of us all." Rom. 4; Gal. 3; John 8:56; Heb. 11:8.

Isaac. After Abraham's personal history comes that of his descendants. Isaac however has but a single chapter. He is the silent and submissive character, a type of Christ in his humiliation and submission to the Father's will, his death and resurrection. Heb. 11:17.

Jacob. This is a most unlovely character. He robs his brother, deceives his father, cheats his uncle, yet is given visions such as few had and a princely title, Israel, the name thereafter of the nation. He is a type of pure, undeserved grace under the Covenant.

Grace is free, undeserving favor. Jacob is therefore made a type of the church as a subject of pure grace. Gal. 3: 7–14.

Joseph. Much space is given Joseph. He was the preserver of his people. His is the most dramatic narrative in the Bible. We notice the strange correspondence between the life of Joseph and that of Jesus. Both were beloved of the Father, hated by their brethren, betrayed by them, sold, descended into Egypt, in affliction, raised to glory and finally revealed to his brethren.

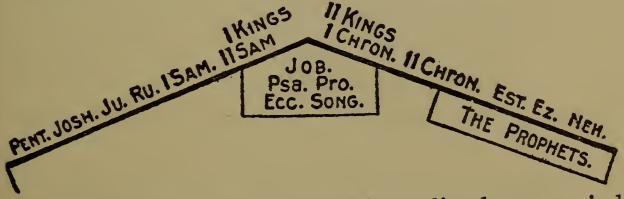
All Genesis may be grouped around five names: Adam 1–5; Noah 6–11; Abraham 12–26; Jacob 27–37; Joseph 38–59. No other book in the Bible contains such a succession of interesting and generally well-known narratives: Creation, Eden, Cain and Abel, the Flood, the Tower of Babel, Hagar, Lot and Sodom, Ishmael, Isaac offered, Rebecca, Jacob and Esau, Jacob's ladder, Rachel, Jacob at Peniel, Joseph and his brethren, Joseph in Egypt. These form a succession of narratives of surpassing and dramatic interest and laden with truth. This is another reason why Genesis is the place to commence Bible study.

CHAPTER VI

THE RISE OF ISRAEL

After Genesis begins the history of Israel as a nation. We first take a bird's-eye view of the whole history showing that the Old Testament is the history of the Rise and Fall of Israel. This is the chosen race through whom God plans to regenerate the world. Through them we have the Old Testament Christ and His apostles and all of Christianity and Civilization. Every book in the Old Testament is connected with their history and so all must be read accordingly with this in mind.

The following Diagram will show the connection of the whole. Every book of the Old Testament may be arranged on this line showing the Rise and Fall of Israel.



Israel's history may be roughly outlined as a period of two thousand years from Abraham to Christ. This period may be divided into four parts of about equal length. We may describe these four parts of Israel's

history alliteratively by four words, the Camp, Commonwealth, Crown and Captivity, using the latter word for the entire period of the subjection.

The Camp period includes the time of their history before they became a settled people in their own land. It includes the time of pilgrimage of their great ancestors, Abraham, Isaac and Jacob, and the time of their stay in Egypt and of the journey to Canaan. The next period, the Commonwealth, includes the time they were under judges in Canaan. The third, the Crown period, the time when they had independent kings of their own; and the last period, the Captivity, when they were under foreign powers, but not always as captives.

CHAPTER VII

THE FORMATION OF THE NATION

The four books, Exodus, Leviticus, Numbers and Deuteronomy, tell of the Formation of the Nation and should be taken together. There are two great strata in each; the Narrative and the Legislation. The Narrative should be taken first, then the Legislation should be made a study.

The Narrative and the place each of these four books has will be seen by the accompanying map.

Genesis takes the Chosen Nation down into Egypt; Exodus, as its name implies, takes them out and to Mt. Sinai; Leviticus was all given at Mt. Sinai. Numbers and Deuteronomy take them to the entrance of the Promised Land. The Journey should be taken in stages as follows:

1. Egypt and the Exodus. Exodus 1–12.
2. Journey to Sinai. Exodus 13–18.
3. At Mt. Sinai. Exodus 19–40 and Leviticus.
4. Journey to Canaan. Numbers and Deuteronomy.

1. *Egypt and the Exodus.* They were sent to Egypt to multiply in that land of plenty and wisdom. They came and prospered under the friendly Shepherd Kings until their expulsion and the restoration

MAP SHOWING LOCATION OF NARRATIVE IN EACH BOOK

of the native dynasty, the "King that knew not Joseph." The oppression was sent to make them disgusted with Egypt and its idolatry and willing to leave it. The Plagues were each a blow at an Egyptian deity and showed them their Jehovah superior to all. The Passover is a type of Christ imputed in the sprinkled blood, and Christ imparted in the eaten lamb. In this strength they march out to liberty.

The Journey to Sinai. A mingled story of blessings and trials with much unbelief. The journey narrative tells of the bitter waters at Marah, the palm trees of Elim, murmuring and manna sent, murmuring again and water given, a victory over Amelek and the visit and aid of Jethro. All typify the course of the young convert's experiences.

3. *At Mt. Sinai.* Here they were given the Law and consecrated with a covenant of blood. Here too was the dreadful apostacy and worship of the Golden Calf, but here also was given and erected the Tabernacle.

Leviticus was all given from the Tabernacle, showing the Offerings, the Laws of Holiness, and the Feasts, all in the Gospel order of Sacrifice, Sanctification and Satisfaction.

4. *The Journey to Canaan.* Numbers gives this. It is so called because of the two numberings at the beginning and the close of the book and the journey. It also gives the arrangement of the Camp and March. The period was a sad one. They failed to enter at

Kadesh and were turned back into the wilderness where they wandered in all forty years. This represents the state of a believer who refuses to enter the consecrated life of faith. All but two fell in the wilderness. Psalm 90 tells the sad story. There were many sins and rebellions.

Deuteronomy. This gives Moses' farewell discourses at the Jordan just before entering Canaan. He reviews their blessings and gives some new laws and is very tender and anxious for them. It ends with the account of his death. Christ loved to quote from this book.

Lessons from the Exodus and Journeys

1. Egypt, Mt. Sinai and Canaan represent three spiritual states: Egypt is the soul under sin, Mt. Sinai the soul under Law, Canaan the soul "in Christ."

2. The Exodus represents the phases of Christ's work, Redemption by Power as seen in the Judgments on Egypt, Redemption by Blood as seen in the Passover. In Christ's victory over Satan he redeems us by Power, in his death he redeems us by his blood. The Passover is first life imputed in the sprinkled blood, and life imparted in the eaten lamb. John 6: 51–53.

3. Sinai represents the law and conviction. It was given to a redeemed people. We need the Law work to show us our state and need of Christ.

4. Kadesh, where they refused to enter Canaan, is the refusal to enter a consecrated life in Christ; result, a wilderness life of wandering, unrest and chastisements. Hebrews 4.

5. Our murmurings at God's dealings with us; His constant presence and final salvation.

6. The whole is the Pilgrim's Progress from Sin to Christ.

CHAPTER VIII

THE LAW

The most sacred thing in the nation was two tables of stone on which were written the Ten Commandments. They were kept in the Ark, a small cedar chest covered with gold. The cover was called The Mercy Seat because on it was sprinkled the blood on the Day of Atonement by the High Priest who entered the Most Holy Place where it was, once a year. Over the Ark there were two golden angelic figures bending in reverence and over all was the Pillar of Cloud that covered the camp. The Ten Commandments represented the will of God, the highest motive of any being, which Christ himself conformed to, John 4: 34, and which is the only rule of holiness and happiness.

The Ten Commandments are accompanied by over six hundred other laws that emanate from them. These are the application to special conditions and acts. The whole may be formed into a digest under four codes as follows:

1. Moral Laws. Matters of right and wrong.

2. Civil Laws. Such as apply to matters of government, the camp and march.

3. Ceremonial Laws. Matters of worship, as the Tabernacle and Offerings.

4. Spiritual Laws. Matters of spiritual life as Love to God and man.

The Moral Laws

These apply to matters of right and wrong in conduct. They sometimes seem to us far below the standard of our day, but we must distinguish between the essential principles of right in the Commandments and their application to special matters. The latter had to be adapted to the age and state of the people. So that some things were permitted that Christ amended when he came, as retaliation and divorce. Matt. 5: 21, 27, 33. We must not judge the ethics of that day by our full gospel light and standards.

Civil Laws

These described not only the temporary camp life but the after life and government in Canaan. It was a carefully regulated system of government. It is the model of all modern governments to-day. There were rulers elected by the people; the franchise was for all Israelites. This law was a written constitution. They had two houses of legislation, a popular and a limited body corresponding to our House of Representatives and to our Senate. They had homestead laws and sanitary laws. They had three great annual festivals besides the weekly sabbath. They had merciful laws for the poor and stranger. All this provided a condition the most favorable for human life and welfare.

Ceremonial Laws

The Ceremonial Code included the laws of the Tabernacle, the priesthood, the offerings, ceremonies and worship, and laws of personal cleansing and habits.

The Tabernacle was a small structure of boards and cloth and skins, tent shaped and surrounded by a fence of cloth and entered only by the priests. It was God's House where He was represented as dwelling among them and at whose door He met the people. It had in its outer court a Laver for cleansing the priests, an Altar, God's table, at which sacrifices were offered to Him. In the Tabernacle itself was a seven-branched candlestick or lamp stand, an altar for incense and a table for "the shew bread," placed weekly there. Within a curtain was the Most Holy Place, the Holy of Holies, where was the Ark and Cherubim and into which no one entered save the High Priest, and he only once a year with the atoning blood to be sprinkled on the Mercy Seat, the cover of the Ark containing the Law; thus representing Law satisfied by the death of the sacrifice, forshadowing Christ's death on the cross. Heb. 9: 11–15.

The Priesthood was from the one tribe of Levi set apart to religious service and from one family, that of Aaron.

The Sacrifices or Offerings were from clean animals and birds, also other things. There were five principal elementary offerings which singly or in combination

formed the greater part of the ritual of the Tabernacle. They are found in Leviticus in order (Chs. 1–7). The burnt-offering, the meal-offering, the peace-offering, the sin-offering, the trespass-offering. With these God represented Himself as surrounded. The diagram represents them thus arranged:

The diagram is to be read first as given in the order in Leviticus, from the center outward, and afterwards from the outside inward. We are to see Christ in the offerings and the way of salvation. Read from the center outward, we see Christ in the offerings, as coming down from God for man's salvation. Read from the outside inward, we see man approaching God in the way made by Christ in His death as typified in the offerings.

There were many laws for personal conduct regulating food, cleanliness, etc. The reason was not only hygienic but to teach each one that an Israelite was a consecrated person and so must lead a careful and

separated life. All these pointed to the Christian life. 1 Pet. 2: 5.

Spiritual Laws

The whole Law is deeply spiritual. It is based, as Christ taught, on love to God and man. Love to God inspires the first three commandments and love to man the last seven. This is the right division of the Commandments, the Fourth Commandment belonging, as Christ tells us, to the human side of the Law. Mark 2: 27.

The Sermon on the Mount shows the spiritual application of the Law. Christ and his Apostles based the gospel on the Law. Rom. 7: 14. Luke 24: 27.

Lessons from the Law

1. The Law gave a standard of Holiness which the world had not nor has yet anywhere without it.

2. It restrained sin and transgression. The world without it is in corruption and would be in total corruption without it.

3. It held the nation together and in righteousness until Christ came. Without it they too would have lapsed into vice and utter corruption.

4. It is still the basis of civilization. There is no civilization possible without the Ten Commandments. Our morality is Bible morality.

5. It has given the world the basis of all government. Our modern governments are all copies of the Mosaic System.

6. Our home life is that of the Bible.

7. The Tabernacle and sacrifices and ceremonies are all types of Christ and his work. He "tabernacled" in the flesh, He is our Passover and Mercy Seat and High Priest and Sacrifice.

8. Moses should be carefully studied frequently and typically. Personally he is the great head of the Old Testament dispensation. Typically he stands for the Law and as a type of Christ as the Prophet. As the Law he failed to bring rest. Rom. 8: 3; 10: 4.

CHAPTER IX

JOSHUA AND THE CONQUEST

Joshua takes the nation at the Jordan, across which was the Promised Land, forty years after leaving Egypt. They might have entered in a year at Kadesh and by an easier way than crossing Jordan which now was at high flood. Such was the penalty of want of faith and consecration. However, God is good even to the rebellious and they are now in sight of Canaan again. They have given them a new leader. Moses was dead and Joshua appointed captain of the hosts They were also a young and vigorous people. All over twenty when leaving Egypt were dead and the new generation was raised in the pure air and life of the camp and wilderness.

The narrative of the book of Joshua tells of the crossing the Jordan and the conquest and division of the land. In six years and in two great battles and many minor engagements they conquered thirty-one kings and took their territory. These nations were vile beyond description. Sodom was a specimen of the whole land so God doomed them to destruction as by natural laws he still dooms the unchaste. The welfare, not only of the chosen and evangelizing nation but of the world depended on the cleansing of the land.

Yet mercy is seen in the many delays of penalty.

After Abraham's day they were given four hundred years to repent. Gen. 15:16. The wonders in Egypt were designed to alarm and warn them. Ex. 9:16. The forty years were further delay, and again the three days at Jordan, and those who repented, as Rahab and the Gibeonites, were spared, and so would all if they had also repented, but no others did.

The principal narratives for study are Rahab and the Spies, Crossing the Jordan, Capture of Jericho, Defeat at Ai and Sin of Achan, the Gibeonites, the first great battle at Gibeon, the second at Merom, Division of the land, Joshua's farewell and death.

Lessons of the Conquest

1. Canaan is the Land of Rest. It is not a type of Heaven but the ideal Christian life "In Christ." Heb. 4.

2. Joshua is in Hebrew the same name as Jesus in Greek. He is a type of Christ in bringing his people into rest. What the Law (Moses) cannot do Jesus does. Rom. 3:10; Gal. 2:26; Rom. 8:3; Heb. ch. 3 and 4.

3. Our privileges in Christ are according to our faith. Every place our faith plants its feet upon is ours. Josh. 1:3. But the maintenance and extension of our privileges requires a constant conflict with the world, the flesh and the devil. Not all Christians are alike in either gifts or graces. We must make allowances for others and not expect all to have the same experiences.

CHAPTER X

JUDGES AND RUTH

These books give the history of Israel while under the rule of Judges. The state is described in a verse that occurs four times, "In those days there was no king in Israel; every man did that which was right in his own eyes." 17:6, etc. The judges were not continuous. They were raised up as needed and some were followed by successors but not all. The occasion of their coming was the need of deliverance from foreign invaders sent upon them as a chastisement for apostacy. After the deliverance there were periods of "rest" in which they prospered but without any central government. They maintained some tribal order and authority and each community had its elders. The last five chapters tell of the disorganized state during this time, and the book of Ruth the social conditions that prevailed.

The following Chart will tell the six oppressions that occurred and the six great judges raised up with their successors, and the periods of rest that followed:

CHART OF THE JUDGES

Chap.	Judge	Oppressor	Period of "Rest"	Succeeding Judges
3	Othniel	Mesopotamia 8 yrs.	40 yrs.	
3	Ehud	Moab 18 yrs.	80 yrs.	Shamgar
4-5	Deborah	Canaanites 20 yrs.	40 yrs. [Ruth]	
6-8	Gideon 40 yrs.	Midianites 7 yrs.	40 yrs.	Abimelech 3, Tola 23, Jair 22,
10-12	Jephthah 6 yrs.	Philistines-Ammonites 28 yrs.		Ibzan 7, Elon 10, Abden 8, Eli 40 yrs.
13-16	Samson 20 yrs.	Philistines 40 yrs.		

Lessons from Judges

1. Israel in Canaan is the believer "In Christ." Heb. 4. He still has dangers and vicissitudes, however. He has the flesh, is in the world and exposed to Satan's attacks. Canaan is not Heaven.

2. We see also a new born soul abusing its liberty "In Christ." Rom. 8.

3. We also see apostacy following revivals. Such have marked the course of the church. Also how declension comes from mingling with the world, intermarrying, etc.

4. We are also taught that God follows backsliding with chastisement both in the church and individuals.

5. Another lesson is God's way of blessing and recovering his church by raising up great leaders who call the church back to faith and piety.

6. The whole period shows the need of a King. It was a preparation for the Kingdom. We need to be not only "In Christ" but to have "Christ in us."

7. Some minor lessons are apparent, as the use God makes of weak instruments, as Gideon's lamps and pitchers; the failure of great powers and opportunities, as in Samson; woman's great service to the church, as in Deborah.

Ruth

This book gives a picture of a time of rest in the period of the Judges. The events occurred after the time of Deborah's victory. Its own special lessons are the faith of Ruth and especially the influence of Naomi to draw such an one to Israel's God. Naomi's influence consisted of character, piety and sympathy. Another great purpose of the book is seen in its last word, David. It gives a connecting link in his genealogy. It has also a typical purpose in showing the Gentiles coming to Christ. There have been all along in the Old Testament these forshadowings of the in-gathering of the Gentiles.

CHAPTER XI

THE KINGDOM

Samuel. Kings. Chronicles

With the close of the Judges came the rise of the Kingdom. Samuel the last of the judges was the founder of the kingdom. He anointed its two first kings, wrote its constitution and was prophet and adviser until his death. He was a splendid character given in answer to prayer to a consecrated mother, dedicated by her to God's service, raised in God's service, called in youth to know God, lived in communion with God and for his country. Without military training he conquered the country's enemies, without a crown he ruled a nation, without royalty all yielded to his word. He died with unchallenged purity and without a stain.

The books that tell of the Kingdom are the six double books, Samuel, Kings and Chronicles. They present a double narrative as follows:

1 Samuel { 2 Samuel, 1 Kings, 2 Kings.
1 Chronicles, 2 Chronicles.

1 Samuel is the introduction to the whole narrative, then follows two narratives running parallel. The books of Samuel and Kings were once one volume and give one history. Chronicles has another history of

the same time as the last three. The whole history must be taken in four parts:

1. The Kingdom to the division between Israel and Judah.
2. The Division of the Kingdom.
3. The History of Israel.
4. The History of Judah.

THE KINGDOM TO THE DIVISION

This takes up the history of Saul, David and Solomon, about 200 years, from the birth of Samuel, whose history is interwoven with the beginning of the kingdom.

SAUL

This king was given in response to the demand of the people and contrary to God's plan and time and was a failure and is to be studied as such. With great natural gifts of physical frame, courage and generalship he lost the spirit by disobedience and went down in disgrace. His history is a warning to us to wait God's time and plan, to follow His will implicitly and to obey carefully. The nation in asking him was led by pride and love of ostentation. Many Christians are overcome still by the world and go down to sad and ruinous ends.

DAVID

This was the divine choice. He was the head of a line of mighty kings. He conquered the enemies, organized the government and the public worship,

extended his territories to the Euphrates on the east and nearly to the Nile on the west. He gathered the treasures for building the Temple and left its plan. He wrote half the book of Psalms. He is the type of Christ militant. Christ is David's Son, coming from his descent, and is to sit on David's throne. As Moses is the type of Christ as the Prophet and Melchisedec as Priest, so David is type of Christ as King.

SOLOMON

Solomon was the divinely appointed son of David to succeed him. He was given, in answer to his prayer, such wisdom as none have had before or since. He ruled with undisputed sway David's mighty empire. It was ruled by moral power rather than military strength although he had an army and built fortresses along his borders. His greatest act was the building of the Temple and ordering its services. He is credited with the three books of Ecclesiastes, Song of Solomon and Proverbs. But he wrote much more. His wisdom is political, moral and economic. Typically he stands for Christ triumphant, especially in his millennial reign. The Seventy-Second Psalm applies both to Solomon and Christ.

CHAPTER XII

THE DIVISION OF THE KINGDOM

The Kingdom divided under Solomon's son Rehoboam. His arbitrary decision and bad advisers lost him ten of the twelve tribes of his father's kingdom. These from that time on were independent. The split however runs back to David's time when Judah received him first and Israel seven years after. Indeed a rift follows from the very first. We can trace it to Jacob's two wives and their jealousy. Judah was the son of the one and Ephraim, the ruling tribe, the grandson of the other.

The Chart will show the list of the Kings of each, the passages that tell of each and the general course of each kingdom. The first verse only is given.

Each had the same number of kings, but Israel lasted two hundred and fifty years while Judah's kingdom lasted four hundred years. Israel was deported at the end and has been exiled ever since; Judah remained about seven hundred years longer.

Another fact is that Israel's kings ended nearly always in slaughter and there were nine different dynasties, while Judah's were all of David's family in regular descent. Again Israel first introduced idolatry, while Judah having the Temple preserved

the true religion longer. Judah's history also continued until after Christ; and we have the Jews with us to-day the descendants of Judah, while the ten Tribes are lost so far as identification is concerned.

Another fact was that in Israel's kings not one was called good while in Judah's there were eight so called.

The whole history of each must be regarded from the religous point of view. While they were obedient to God's commands they were prospered and when they disobeyed they were chastised by famines, pestilence and invasions of enemies.

The two kingdoms began in discord but came to be friendly, but again broke out in enmity inviting foreign enemies against each other which was the ruin of each.

But the great fact that accounts for the preservation of Judah is that it was to be from that tribe and from the kingly line of David, Christ was to come and so he did. His genealogy is that of the Davidic kings. He is the lineal descendant of David his heir and so literally the Son of David and his throne is that of David.

Chart of the Kings of Israel and Judah

Israel	1 Kings	2 Chron.	Judah	1 Kings	2 Chron.
Jeroboam. 22 yrs.....	12:19	10:2	Rehoboam. 17 yrs. Bad	12:1	10:1
			Abijah. 3 Bad.....	15:1	13:1
			Asa. 41 Good.....	15:9	14:1
Nadab.....	15:25				
Baasha. 24.....	15:27				
Elah. 2.....	16:8				
Zimri. 7 days.....	16:9				
Omri. 12.....	16:17				
Ahab. 22.....	16:29	18:1			
			Jehoshaphat. 25 Good	22:41	17:1
Ahaziah. 2.....	22:40				
	2Kin.				
Jehoram. 12.....	3:1	22:7			
			Jehoram. 8 Bad.....	22:50	21:1
				2Kin.	
Jehu. 28.....	9:1	22:7	Ahaziah. 13 Bad....	8:24	22:1
			(Athaliah).....	11:1	22:10
Jehoahaz. 17.....	13:1		*Jehoash* (Joash). 40		
Jehoash (Joash). 16.	13:10	25:17	Good.....	11:4	23:1
			Amaziah. 29 Good..	14:1	25:1
Jeroboam II. 41.....	14:16		*Uzziah* (Azariah). 52		
Zachariah. 3 mo....	14:29		Good.....	15:1	26:1
Shallum. 1 mo.....	15:10				
Menahem. 19 yrs....	15:14				
Pekahiah. 2.....	15:22				
Pekah. 29.....	15:25				
			Jotham. 16 Good ...	15:32	27:1
Hoshea. 9.....	15:30		Ahaz. 16 Bad.....	15:38	28:1
Conquest and *Dispersion*.....	17:1		*Hezekiah.* 29 Good...	18:1	29:1
				21:1	33:1
			Amon. 2 Bad.....	21:19	33:21
			Josiah. 31 Good.....	22:1	34:1
			Jehoahaz. 3 mo. Bad	23:31	36:1
			Jehoiakim. 11 yrs. Bad	23:36	36:4
			Jehoiachin. 3 mo. Bad	24:6	36:9
			Zedekiah. 11 yrs. Bad	24:17	36:11
			Destruction of Jerusalem and *Exile*	25:1	36:14

CHAPTER XIII

ISRAEL AND HER KINGS

The best method of studying the two kingdoms is to take one at a time and read its history through, marking the places that refer to it and reading these through consecutively.*

The Chart will aid in following each narrative.

Taking Israel's kingdom and examining it we find a few prominent kings and periods for study.

Jeroboam, its founder. He was divinely anointed and had every opportunity to do right and be successful. He had great ability, so that he attracted first the admiration and then the jealousy of the great Solomon. His great sin was the introduction of the Worship of the Golden Calf he had found in Egypt in his exile. He is ever after stigmatized as "Jeroboam the son of Nebat who made Israel to sin." He is the Judas Iscariot of the Old Testament.

Ahab is the most prominent king and occupies more space than any other. It was in his reign the great prophet Elijah lived and was succeeded by Elisha. Ahab's father built Samaria and his name is on the Assyrian monuments.

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*"A Harmony of Samuel, Kings and Chronicles," showing the narratives separated, will be sent for $1.65, postage paid.

Jehu was another divinely appointed king. His mission was to chastise the sons of Ahab which he did but in a spirit that brought judgment on himself.

Jeroboam II restored some of the prosperity of the kingdom and reigned long.

After this came in the affiliation with Syria and invasions of Assyria who finally carry the people away captive to the cities of the Medes whence they drifted west and are probably amalgamated with the nations of Europe. The foreign people brought in adopted some of Israel's religion with their heathen customs and formed the Samaritans of Christ's time detested by the Jews and returning this feeling with equal hatred.

CHAPTER XIV

JUDAH'S HISTORY

I–II Chronicles. Ezra. Nehemiah

This was composed of the tribe of Judah with Benjamin and many from other tribes that resented the apostacy of Israel and were drawn by the Temple and its worship. Judah preserved the true religion longer, in fact never lost it entirely, although much idolatry was introduced and there were many bad kings. Yet there were eight that are called good. The bad kings brought in idolatry and affiliation with heathen nations and were chastised by famines and wars and defeats and invasions and finally captivity. When they had a good king they were prospered and when a bad kind came they were chastised. Some of the bad kings might be studied, as Ahaz and Manasseh, but the most prominent are the eight good kings as follows:

Asa. He removed the heathen altars Rehoboam built and reigned forty-one years.

Jehosaphat. He was prospered but made alliance with Ahab and suffered therefore.

Joash, the boy king, wrought great reforms under the good priest Jehoiada, but relapsed at his death.

Uzziah reigned longer than any king and was greatly prospered.

Hezekiah, the good son of a bad father and the good father of a bad son. Isaiah was his adviser.

Josiah, the last of the good kings but came too late to save the nation although he wrought great reforms. He fell at Megiddo, the name in the Apocalypse of the scene of the last conflict.

Jerusalem was captured and it and the temple destroyed by Nebuchadnezzar, the people taken to Babylon.

THE RESTORATION

The exile is a historic period in the history of Judah from which they and we date. The state of the Jews in captivity was not slavery but that of captive colonists. Many of them rose to wealth and power. They had their prophets with them and maintained their religion. Some of the psalms were written then.

The restoration came after seventy years as predicted by Jeremiah. The books of Ezra and Nehemiah give the history of this time, Ezra led in the spiritual restoration and Nehemiah in the material restoration.

EZRA

Ezra was a priest and the recorder of the entire period, and probably the compiler of the books of scripture written up to his time. He gives the history of the first return under Zerubbabel and the rebuilding

of the Temple, 1–6, and then the institution of the religious services by himself, 7–10.

NEHEMIAH

Nehemiah was an officer under Artaxeres and was permitted to visit Jerusalem. He rebuilt the walls, 1–6, and describes their dedication and a revival under Ezra, 7–12, and a second visit he made afterwards, 13.

ESTHER

Between the return under Zerubbabel and Ezra was a gap of 57 years. In this time Esther lived in Persia and the events in that book there occurred, so that it is well to take it here. It tells of a great danger of the captives and their preservation which they celebrate to this day.

CHART OF THE RESTORATION

Return of 50,000 exiles under Zerubbabel. Ezra 1–6. 538–515.

Esther's times. 515–458.

Ezra and Nehemiah's times and labors. 458–432.

Malachi. About 420.

CHAPTER XV

THE POETICAL BOOKS

JOB. PSALMS. PROVERBS. ECCLESIASTES. SONG OF SOLOMON

These are called poetical because of their form and not because of their matter. Hebrew poetry consists of parallel sentences, the succeeding sentences repeating with some variation the former statement and sometimes giving the converse. This forms an agreeable style of writing and reading and bears translation into any language and by repetition impresses the subject upon the mind. It is literally line upon line and precept upon precept. We take the books in the order in which they are although some were much earlier and some later.

JOB

This claims to be historical giving names and events and data. Nor is there any good reason for considering it fictitious. It treats of patriarchal times before the law. After a brief account of Job's happy state and his fall into poverty and sickness there follows a debate in three rounds between Job and his three friends as to the cause of his affliction. They charging it on his sins and he resenting this charge. Elihu follows with an address rebuking both Job and his

friends and Jehovah follows with an address to Job, reproving him for his petulance. The whole closes with the account of Job's restoration to a happy and prolonged life. The lessons are:

1. The reality of the unseen world and its interest in this world and in us.

2. The source of evil, all indirectly and some directly from Satan.

3. The failure of human philosophy to account for evil. The need of a revelation.

4. Why the good suffer: to try faith; to show forth God's grace in them; to perfect character; to establish God's fidelity to his people.

THE PSALMS

This was the Old Testament Hymn and Prayer Book. It comes to us in five books ending each with a doxology in Psalms 41, 72, 89, 106, 150. These were doubtless compiled as the psalms were written or collected. The psalms were used in both private and public worship. In the latter they were accompanied with instruments of music and sung to certain tunes whose names are attached. David is credited with half of them, mostly in the early books. The chief lessons are as follows:

1. The presence and resistence of the enemy and prayer for deliverance. Such are mentioned in nearly every psalm. This represents the believer's conflicts.

2. The recital of God's dealings with the nation His grace and goodness.

3. Appeals to the world to praise God and many songs of praise.

4. Nature and God's power in it, is a frequent theme.

5. The world and man and God's rule over all.

6. The coming of Christ both in suffering and in glory.

Many are acrostics and evidently so arranged to assist the memory. Evidences of a morning and evening arrangement and use are seen especially in the first part. The longest is the 119th; the shortest the 117th; the greatest favorite the 23rd; the most messianic the 22nd; the most encouraging the 34th and 37th; the most penitential the 51st; the millennial psalm the 72nd; the whole ends in a doxology of five praise psalms. The Songs of Degrees or Ascents for the returning pilgrims. Ps. 120–134. The Penitential Psalms are 6, 32, 38, 51, 102, 130, 143. Ps. 148 is Nature's Hallelujah. Ps. 104 recites Creation as in Gen. 1. The Traveller's Psalm is 121.

PROVERBS

This is a book of proverbs. A proverb has been described as the "wisdom of many in the wit of one." When books were scarce they conveyed wisdom to the multitude. They deal with the virtues and vices and the various relations of life. The contents of the book are as follows:

Ch. 1–8. An address on Wisdom; meaning true religion or piety.

Ch. 9–24. Proverbs of Solomon. Miscellaneous proverbs and subjects.

Ch. 25–29. Proverbs collected by the men of Hezekiah; miscellaneous subjects.

Ch. 39. The words of Agur.

Ch. 31. Words of Lemuel's Mother, The Model Wife.

ECCLESIASTES

This book is attributed to Solomon. It describes such an one as he who has had everything life can give and his disappointment with it all. The standpoint is seen in the recurring phrase "under the sun." It looks no higher than this world and life. His verdict is "Vanity of vanities, all is vanity," or striving after or clutching the wind. The conclusion he comes to that it is best to enjoy the good things of life as God gives them and be content. But he takes a pessimistic view of all life, not only the very successful but of the ordinary life and its doings. The routine of life and the sameness of it for all conditions and times of human life impresses him sadly.

He takes into account the leaving of life and describes old age and ends with the final advice as best of all, "Fear God and keep his commandments for this is the whole duty of man."

SONG OF SOLOMON

This is a drama or allegory in which a bridegroom as a prince in disguise seeks a rural bride and after winning her, reveals his state and glory. It represents

first a picture of pure conjugal love. The descriptions of the beauty of the bride teach that such attractions are for one eye only, the husband's. The spiritual meaning is Christ seeking his Bride the Church and then revealing his glory to her The theme being purity and strength of love.

CHAPTER XVI

ISRAEL'S PROPHETS

Hosea. Amos

All along these nations history were given divinely sent prophets to bring messages from God. They were generally more numerous and prominent in times of decline and apostacy. So that the seventeen we have of prophetic writings were sent in the decline of the two kingdoms and are filled with denunciations, warnings and pleadings. They are therefore severe and somber. But all contain, and generally end with, denunciations of the enemy and predictions of the coming Messiah and his kingdom, and Israel's restoration. Israel had two prophets sent specially to her, Hosea and Amos. They were very different in origin, message, and time of service. They both came in Israel's later history, probably in the reign of Jeroboam II, and before the Assyrian invasion. They warned of the coming doom but in vain. We will consider each separately.

HOSEA

Hosea was a gracious, gentle preacher. He is the most so of all the prophets. He was given the experience of a bad wife who was unfaithful to him and taken

back that he might know how Jehovah felt about his apostate wife as Israel was called. Hosea was also made to give his children strange names to warn people of the coming fate. One was called "Not Mine," another "No Mercy," and another "Jezreel," as though a Frenchman called his child Waterloo. Hosea preached to them about seventy years.

AMOS

Amos was a contrast to Hosea. He was an uncouth herdsman or rustic, but of natural genius, endowed with the Spirit and a wonderful preacher. His messages are full of natural illustrations. He compares their sins to a cart pressed full of sheaves, their rescue to a brand plucked from the burning, the remnant left like a piece of an ear or leg the lion leaves, the hope they shall escape as running from a lion and meeting a bear. He compares their transient goodness to a basket of summer fruit. He finds them in great luxury with summer and winter houses, couches of ivory, engaged in drunken revels, extorting from the poor. He encircles them with a series of fiery denunciations and all along calls to repentance. All was in vain.

Neither Hosea's tender pleadings nor Amos' fiery philippics were of avail to save the doomed nation. One awful invasion after another fell upon the land and at last they were deported to distant Media and strangers given their lands and houses.

The Lessons are evident. If God so chastised his

own chosen nation how will he deal with us in modern times? This whole history is an awful warning to the church and the Christian nations of the world. Our greater light will bring the greater judgment. The personal lesson is the same, "Whom the Lord loveth he chasteneth."

CHAPTER XVII

NINEVEH AND HER PROPHETS

JONAH. NAHUM

The great power that destroyed Israel was Assyria and to her are given two prophets and these should be studied after Israel's history. They are Jonah and Nahum. The first was sent to prepare Nineveh for her mission and the last to chastise her for her abuses of her power.

Assyria was the great power on the banks of the upper Tigris and the Euphrates to the northeast of Israel. She rose into power about the time of Israel's decline, although this ancient Empire is traced back into the times of man's earliest history. In order to connect Bible times with secular history we divide the story of the chosen people into Assyrian, Babylonian and Persian times, which came in this order beginning with the period we now consider. The sacred nation now passes under the shadow of the great world powers that from this onward have had control over her in rapidly increasing power.

Assyria is called in the prophecies by God "The rod of mine anger." He says "I will send him against a hypocritical nation." Is. 10: 5–6. Its capital city was Nineveh and therefore to that city the prophet

was directed. It was sixty miles in circumference with walls a hundred feet high, fortified with 1,500 towers two hundred feet high. The city was filled with palaces and temples and with exceeding great wealth.

JONAH

Before using Nineveh as his rod God sent a prophet to them to prepare them for their mission. Jonah came with a fearful message threatening swift destruction. Nineveh's god was the Fish-god and Jonah's wonderful experience seemed to them a warrant for his message. Universal and genuine repentance, as Christ tells us, followed. Matt. 12:41. God's dealings with Nineveh are an illustration of his grace even in Old Testament times to heathen nations and Jonah's mission a specimen of many such missions to the outside world. Nineveh's revival has never been exceeded. Christ makes Jonah a type of his own resurrection and thus verifies Jonah's history as true. Matt. 12:40.

NAHUM

Assyria performed her mission but with excessive cruelty that called down divine chastisement on her. This the prophet Nahum proclaims. He tells they shall be destroyed by the Medes, describing their colors, scarlet, 2:3; by the overflow of the river, 1:8; the awful street battles, 3:2–3; and her desolation. In other scriptures is described Assyria's restoration in the last days. Is. 19:23.

CHAPTER XVIII

JUDAH'S PROPHETS

The Pre-Exilic Prophets

Most of the written prophets are Judah's, probably, because of the Temple, the prophets lived there; also because that part lasted longer and was the more important as having the Temple and the Davidic line of Kings from whom Christ was to come. We cannot take them as they come in the Bible but as they occur in the history.

These prophets are divided into three classes by the Exile as follows:

1. Pre-Exilic Prophets: Obadiah, Joel, Micah, Isaiah, Zephaniah, Habakkuk, Jeremiah, Lamentations.

2. Exilic Prophets: Ezekiel, Daniel.

3. Post-Exilic Prophets: Haggai, Zachariah, Malachi.

JOEL

The date of this prophet is not certain but his prediction of a locust plague, which was one of the earlier forms of chastisement, as well as his place in the canon indicates this early date. His prophecy has been said to be the model of all other prophetic books. Peter quotes from Joel in his Pentecostal sermon that

Joel predicted Pentecost. Acts 2: 17. Joel. 2: 28. In the Revelation is his symbol of the locusts. Rev. 9.

OBADIAH

Obadiah's date is also uncertain, but as he is placed among the first we take him here. His object of denunciation is Edom the descendants of Esau, Jacob's brother, and so Israel's kindred. They refused Israel passage through their land when they came up out of Egypt and so implanted bitter hatred ever after. They sided with Judah's enemies and bought and sold captive Israelites as slaves to the Grecians. They were conquered but revolted as Jacob had predicted. Gen. 27: 40. Obadiah proclaimed their desolation, especially of their capital.

MICAH

This is a small book but a great one. The great prophets Jeremiah and Isaiah quote from him. He foretells the Babylonian captivity. He also proclaims Bethlehem the birthplace of Christ. 5: 1. Christ also quotes from him. Matt. 10: 21–35. He prophesied of Samaria and Jerusalem the capitals of the two nations. 1–3. Messianic prophecies, 4–6. Mournful messages, 6–7.

ISAIAH

This is the greatest of the prophets in many respects. It is the longest prophecy and the most Messianic. It may be called the Old Testament Gospel. He lived in the reign of four kings the last being the good

king Hezekiah and no doubt contributed to the reforms that king wrought. It is divided into two parts, chapters 1 to 39 and chapters 40 to 66. These are quite different.

The first, ch. 1–39, is from the standpoint of the time of Hezekiah and his predecessors and looks forward to the Assyrian invasion which is described.

Its analysis is as follows:

Ch. 1–12. General prophecies in time of Uzziah and Ahaz.

Ch. 13–23. Prophecies against foreign nations.

Ch. 24–35. General prophecies denouncing evils.

Ch. 36–39. Historical chapters. Sennacherib's invasion and Hezekiah's sickness and restoration and mistake in receiving Ambassadors from Babylon.

The second part, ch. 40–66, looks from the standpoint of the Babylonian captivity, denounces Babylon, encourages the captives to return and proclaims the coming of Christ and his kingdom. The whole of this part is the most encouraging. It is one complete and harmonious whole divided into three equal parts by the recurring phrase, "there is no peace saith my God to the wicked," which ends chs. 48 and 57. The great Messianic chapter 53 is the central chapter of the whole. It is the most explicit declaration of the sacrificial and mediatorial death of Christ in all scripture.

Isaiah had two sons whose names made symbols of his predictions. He lived and prophesied before and

during the good king Hezekiah's reign and was probably the means of his good character and reign and reformations. It was during his time "Sennacherib came down like a wolf on the fold." Isaiah's prayers, courage and message enabled the king to defy and send him to his doom.

ZEPHANIAH

He came nearly a century after Isaiah, with no prophet between. He prophesied under Josiah the last good king of Judah and before the final apostacy. He foretells the destruction of Jerusalem.

HABAKKUK

Habakkuk foretells the Chaldean conquest and their overthrow.

This prophet came near the end. He is told to make his message so clear that he who reads it may run for his life, 2:2. It is here we find, "The just shall live by his faith," 2:4, and for the reason stated. His closing psalm is the most beautiful utterance of a believer in times of distress.

JEREMIAH

Jeremiah is called the weeping prophet and a doleful message is called a Jeremiad. He prophesied the Babylonian conquest and captivity of seventy years, 25:11, and was treated most cruelly therefore. He was cast into a miry dungeon where he almost perished. There is much personal history and his prophecies are not chronologically arranged and are hard to arrange.

He was taken captive with the city but released and stayed with the few left. When they fled to Egypt they took him with them. He closes with denunciations of the foreign nations.

It was in his time the nation crossed the fatal line of doom called so often "The fourth year of Jehoiachim," when, at the battle of Carchemish, Babylon conquered Egypt and so became the world power that destroyed Judah. After this he knows all is lost and so counsels them. It is divided as follows:

1. Prophecies of a general kind, 1–19.
2. Prophecies mingled with his own history, 20–45.
3. Prophecies against foreign nations, 46–51.
4. Account of the capture of the city, 52.

LAMENTATIONS

This was Jeremiah's elegy on the fall of Jerusalem. Each chapter is an acrostic of twenty-two parts probably written in the leisure of his exile state. The opening verse of each chapter forms its text.

CHAPTER XIX

THE EXILE AND ITS PROPHETS

Ezekiel and Daniel

The exiles were not generally slaves but colonists, and many were in independent callings. Some rose to places of honor and wealth and many were willing to remain there. Spiritually it was a time of dejection. Jerusalem was in ruins and they were treated as a conquered race. They kept the anniversaries of the overthrow of the city. Some of the psalms described their feelings, 137: 149. Prophets were raised up among them to instruct and comfort them and to keep before them their return. There were two of these that we know of, but doubtless in every place there were men of God who conducted their sabbath worship and instructed their children. Ezekiel was among the early deportation; Daniel was among the later exiles.

EZEKIEL

While Jeremiah was prophesying in Jersusalem Ezekiel was among the captives in Babylon prophesying about the city's capture. This prophecy opens with the most wonderful visions of Deity given in the whole Bible. To keep him humble under it all he was called "Son of Man." Ezekiel's prophecy consists of three parts:

1. A series of visions and prophecies concerning the fate of Jerusalem lasting down to its capture when they cease. Each is carefully dated. The special theme is the departure of the Lord from the doomed city. 1–24. He illustrates with many symbolic acts, as digging through the wall as a fugitive, etc.

2. The second part consists of prophecies of foreign nations, 25–32, and a grand picture of the restoration of the nation, spiritually, 33–39, and materially, 40–48. In the latter he describes the restored city and land and the Temple services. It is the Messianic Kingdom with David reigning over it. The whole has been described as the Departure and Return of the Shekinah. The vision of the Land and City and Temple is perhaps the most difficult to interpret in all scripture.

DANIEL

This consists of his own personal history and his companions and also is the most wonderful of the predictive prophecies. His prophecies form the backbone of all succeeding prophecies. Christ quotes and confirms Daniel. Matt. 24: 15–22. He rose to the highest place and lived under the three empires of Babylon, Persia and Greece. He gives eight great visions that cover all time to the end. These with his personal history constitute the book. They are as follows:

Ch. 2. The Colossus, showing the four great world wide empires of Babylon, Medo-Persia, Greece and Rome, and the final Kingdom, that of Christ.

Ch. 4. A Great Tree. Nebuchadnezzar's Fall and Restoration. Probably representing also the Gentile Dispensation.

Ch. 5. Belshazzar's Vision. The Handwriting on the Wall. Doom of Belshazzar and all worldly greatness.

Ch. 7. Four Great Beasts. The Four World Empires shown spiritually ending in the Judgment.

Ch. 8. The Ram and Goat. Vision of Persia and Greece. Alexander the Great.

Ch. 9. The Seventy Weeks. The coming of the Messiah.

Ch. 11. The Kings of North and South. Conflicts of Syria and Egypt, Antiochus the Persecutor.

Ch. 12. Closing Vision of the Periods. The Resurrection and Kingdom.

All other succeeding prophecies may be arranged along these of Daniel. The Revelation is a continuation of it and uses the same symbols. The Fourth Empire is the same as John's symbolic Beast, Rev. 12, which is also extended in his next Symbolic Beast, Ch. 13. Both these run to the end of time, and the Judgment and Kingdom of Christ. Daniel predicts both Christ's first and second coming.

CHAPTER XX

PROPHETS OF THE RESTORATION

HAGGAI, ZECHARIAH, MALACHI AND THE INTERVAL

Prophets accompanied the returning exiles and encouraged and directed them. The task of rebuilding was most arduous and depressing. Piles of rubbish overgrown with grass and herbage covered the city. Its walls were overthrown. All had to be rebuilt with the slender resources of the exiles. Surrounding peoples jealous of their restoration opposed them, attacked them, and sent back false reports. Two prophets were given them, Haggai and Zechariah.

HAGGAI

He deals with immediate conditions, especially the giving of tithes for the work. He shows the sin of not giving and neglecting God's house. He also gives prophecies of the coming of Christ to the Temple, 2:7; John 2:15.

ZECHARIAH

This prophet takes a more general view and refers to former prophets such as Ezekiel and Jeremiah. Besides general prophecies he gives some remarkable visions as follows:

Ch. 2. Young Man and Measuring Line. Restoration of Jerusalem.

Ch. 3. Joshua the High Priest in Filthy Garments. Restoration of the Priesthood.

Ch. 4. Golden Candlestick and Olive Trees. Supply of the Holy Spirit by ministries.

Ch. 5. Flying Roll. Judgment on Unrighteousness. Ephah and two Women. Wickedness in Babylon.

Ch. 6. The Four Chariots. Divine Inspection and Judgment on Enemies.

All these are to instruct and comfort God's people. He also gives prophecies of Christ coming, as his triumphal entry, selling for thirty pieces of silver, piercing of his side, destruction of Jerusalem.

MALACHI

This was the last of the written prophets. The restored exiles had fallen into a state of murmuring. The Temple was neglected. He reproves all this. He also predicts the coming of Christ and especially John the Baptist, 4: 5–6.

THE INTERVAL

An interval of four hundred years now ensues. In this there was no prophet or inspired history. The land was settled and Jerusalem built up. The land passed through many and grevious trials as the persecutions of Antiochus. The Maccabees rose and did heroic deeds. Synagogues were instituted. The books of scripture were completed, compiled and translated into Greek, and just before Christ came Herod rebuilt,

at great expense, the Temple. The nation was successively under Greece, Syria and finally Rome; at times had a semi-independence. Sects of Pharisees, Sadducees and others rose and formality prevailed with much religious performance and little piety. They rejected Christ when he came and the gospel afterwards preached to them. About 70 A. D. Jerusalem was captured and destroyed by the Romans and the people dispersed as we find them to-day.

CHAPTER XXI

LESSONS OF THE OLD TESTAMENT

We can now review the Old Testament and see its great outlines of teaching.

1. It is the history of a chosen people trained and placed to benefit the world, in a land at the center of the earth as predicted. Deut. 32:8. It was a great social and religious settlement for the world's inspection and example.

2. The Law was the great feature of the Old Testament dispensation as the Gospel is of ours. This Law was given to Israel but affected the whole earth. We read of Moses in all the ancient histories as a great lawgiver. The ancient Greeks attributed their wisdom to the Hebrews and the Romans were the scholars of the Greeks, so all came originally from Moses and his Laws. All the great empires and religions rose as Israel fell and by the dispersion of the nation their law was taken everywhere.

3. The failure of the Chosen People in their place and mission shows the failure of human nature under the best of conditions. Also the failure of the Law alone to make perfect.

4. The coming of Christ is the objective point of the whole. Every ceremony is typical of Christ and

his work. Many persons also are types of Christ, as Adam, Melchisedek, Moses, Joshua, David and others. There are also hundreds of direct predictions giving nearly every detail of Christ's person and life and work. The whole nation was a type of Christ, "a Messiah among the nations."

5. The whole was a preparation of the world for Christ. In the giving of a revelation, in the education of a prepared people, and finally in their dispersion throughout the world, a seed bed was given for the gospel. So that they have been, are still, and will be more, a fulfillment of the promise to Abraham "In thee and in thy seed shall all the families of the earth be blessed."

6. The teachings of the Old Testament are mostly as to this life. There is little as to the future life. It also deals with man in nations mostly.

The rewards and penalties are also of this life. The general teaching may be summed up in the old proverb "Be good and you'll be happy."

When we see the awful judgment on Israel for their sin we are reminded that God does not change and we need to heed the warning, "How shall we escape" Heb. 2: 3. "Take heed lest he also spare not thee." Rom. 11: 21.

CHAPTER XXII

THE NEW TESTAMENT

The New Testament is the flower and fruit of the Old. It differs from the Old in being given directly by Christ and his apostles; the Old being by Moses and the Prophets. It is also world-wide in its outlook instead of being mainly confined to Israel as was the Old. It disclosed the eternal and spiritual rather than the earthly and temporal as does the Old. Its appeals are to the individual instead of to nations as such, as the Old Testament does so largely. It gives the full gospel for man and the world, the final religion. It reveals a new body, the Church, and gives the Holy Spirit as He was not given heretofore. All this shows its importance.

Christ and his work is its great theme. His coming had been predicted centuries before, with the tribe and family and place and date of his birth. While all were expecting him few were desiring his coming and fewer still awaiting him. The Jews had multiplied and prospered again after the return from Babylon and the Temple had been rebuilt in splendid fashion, the rites and ceremonies nearly all restored. Yet with it all there was little spiritual religion. While there were hundreds of Bible schools there was little real

scriptural study. Discussion of human additions to scripture and controversial points occupied the attention. There was much wickedness with much religious performance. John the Baptist came to awaken the nation to righteousness and to proclaim the presence of Christ.

The books of the New Testament fall into the fourfold shape of those of the Old Testament: books of Precept, Practice, Principles and Prophecy.

1. Precept. The Gospels, giving the teachings of Christ and the facts of his life, death and resurrection.

2. Practice. The Church putting these into effect and extending Christianity.

3. Principles. The Epistles giving principles and experiences of Christianity.

4. Prophecy. The Revelation; the summing up and forecast of all.

The four give us, Christ in History, in Experience, in Doctrine and in Glory.

CHAPTER XXIII

THE FOUR GOSPELS

The four Gospels are four lives of Christ. There are four that there may be sufficient witnesses to the great facts of the Gospel. There are also four different yet truthful and supplementary views of Christ. The first three are so much alike that they are called the Synoptic Gospels; that is, those who see alike. The fourth, John, is different from these and supplements them all. Each gospel has a different purpose and is addressed to a different class also.

Matthew

Matthew is written for the Jew and appeals to the scriptures. It gives Christ's descent from Abraham, their great progenitor. It shows his right as King of Israel. It proclaims the Kingdom of Heaven, a term that occurs in no other. It alone gives the parables of the kingdom. The outline is as follows:

Ch. 1–4. The King's Advent.
Ch. 5–13. The King Presented.
Ch. 14–25. The King Rejected.
Ch. 26–28. The King Crucified and Risen.

Mark

It is believed this gospel was written for Romans. It contains no genealogy, which the Romans would

not care for, nor any reference to the Jewish scriptures and not any discourses but many incidents and accounts of the Lord's activity. The word "straightway" occurs frequently. Christ is presented as the active, faithful servant. The outline is as follows:

Ch. 1–9. The Galilean Ministry.

Ch. 10–16. The Closing Scenes.

Luke

This is addressed to a young Greek and is adapted to that people. The genealogy is followed back to Adam, and Christ is "the Son of Man." Luke also gives the sympathetic incidents and parables, all of which would commend Christ to the Greeks, as the Saviour of Mankind. We see also the physician's traits in his description of certain diseases. It is believed he wrote under the direction, or at least in the company of his great companion, Paul, and we see signs of his influence also. He wrote "in order" as he says and so it is the most chronological gospel also. He alone gives us the Perean Ministry, ch. 9–19. The whole may be analyzed as follows:

Ch. 1–3. Christ's Birth and Youth.

Ch. 4–9. The Galilean Ministry.

Ch. 10–19. The Perean Ministry.

Ch. 29–24. The Death and Resurrection.

John

The Gospel of John stands by itself. It is unlike any other. It gives much they omit and omits much of what they give. It seems as if John had the others

before him and wrote a supplemental gospel. However, its aim explains its contents. In the close he tells us: "These are written that ye may believe that Jesus Christ is the Son of God and that believing ye may have life through his name." 20:31. All that it contains must be read with this in view. He was a personal and careful witness, 1 John 1:1. He was the disciple that was specially near to Jesus, one of the great three that always went with him. It contains no parables but has many similies of Christ. It is the gospel for the world. That word occurs constantly and more than in all others. It was probably the last book written and hence has no Jewish references, for the age had changed. It may be divided into four parts alliteratively designated.

1. Personal, Ch. 1–3. Personal Interviews.
2. Public, 4–12. Public Acts and Ministry.
3. Private, 13–17. With his Disciples.
4. Passion, 18–21. His death, Resurrection and After.

It contains special teachings and great discourses.

1. The Deity of Christ.
2. Salvation by Faith in Christ.
3. The Coming of the Holy Spirit.
4. The Coming of Christ and His Kingdom.

CHAPTER XXIV

THE LIFE OF CHRIST

Combining the narratives of the Four Gospels we have the Life of Christ so far as it is given. It is not possible to make a closely connected narrative however for as we are told, very much has been omitted. John 21: 25. However a general history is possible and should be learned.

The whole may be divided into seven parts:

1. The Anterior Life. His pre-existence; genealogies; predictions. John 1. Matt. 1. Luke 3.

2. His Birth and Youth. Matt. 1–2; Luke 1–2.

3. The Preparation for His Ministry. His Forerunner, Baptism, Anointing, Temptation. Mark 3–4.

4. The Judean Ministry. John 1–12.

5. The Galilean Ministry. Matt. 5–20. Mark 1–10. Luke 4–8.

6. The Perean Ministry. Luke 9–19.

7. His Death, Resurrection and Ascension. Matt. 24–28. Mark 11–16. Luke 20–24. John 13–21.*

The following Chart will show the relative parts given by the several Gospels.

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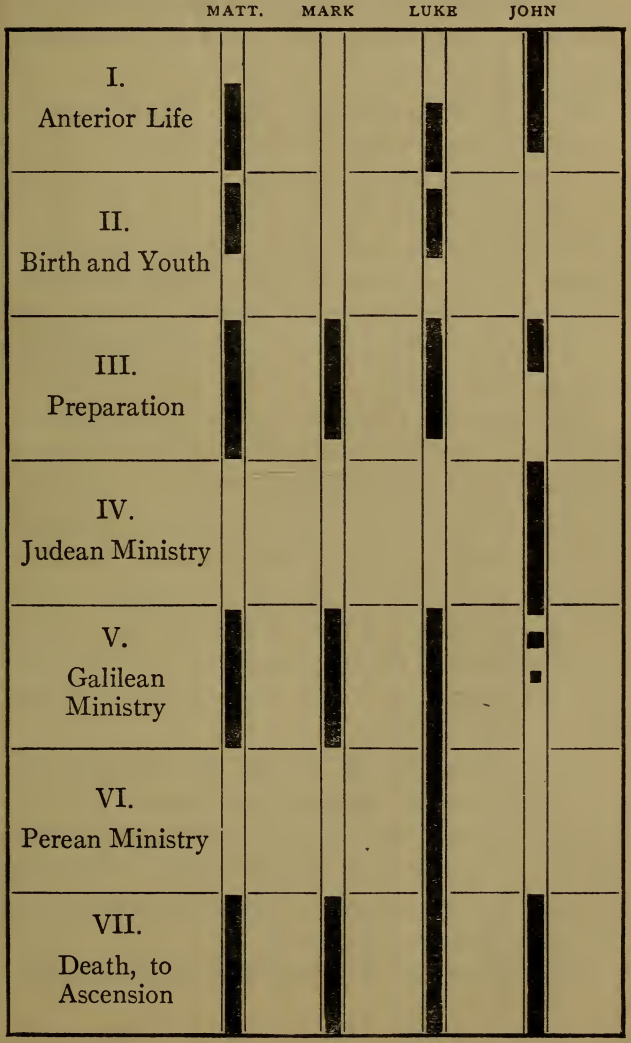
* Harmonies of the Gospels are to be had, such as "His Life," fifteen cents. Burton and Stevens, " Harmony," one dollar.

CHART OF THE LIFE OF CHRIST



The period of Christ's labors is often divided into three parts, the periods of Obscurity, Popularity and Opposition.

His work consisted of three great objects:

1. His Mission to Israel as their Messiah.
2. Preparation of His Apostles.
3. His Death and Resurrection.

The last was his great work. On this rests all the Gospel. It is this which gives the foundation for the doctrines of Christianity, He died for our sins, He rose for our justification, He ascended for our keeping and Intercession.

The Parables of Christ are the most beautiful of his teachings. There are thirty-one complete parables besides symbols and similes. They are from nature and life. Some are given to disclose truth and some to reveal to some and hide from others. They are given in the latter part of his ministry. They may be divided into groups according to the subject as the parables of the kingdom, Matt. 13. These tell what his kingdom is. Others are parables that declare the gospel to us.

Christ's Miracles were wrought to attest his deity and to illustrate his character and gospel. They are miracles of power over disease, over nature, over evil spirits and power in heavenly things. They are characterized by publicity. All are done in the open. All are marked by benevolence.

The discourses of Christ should have special study.

There are ten great discourses besides smaller sayings. Christ's Deity, John 5. Sermon on the Mount, Matt. 5–7. Unpardonable Sin, Matt. 12. Second Coming, Luke 21. To the apostles, Matt. 10. Bread of Life, John 6. Humility, Matt. 18. The Good Shepherd, John 10. The End of the Age and his Coming, Matt. 24–25. His Farewell Discourse, John 13–16.

CHAPTER XXV

THE ACTS OF THE APOSTLES

The author was Luke, a physician and the companion of Paul and the writer of the Gospel of Luke. This was also written to the same young Greek, Theophilus. The title tells its contents. It is not however the history of all the apostles. We do not know much about the others. They went everywhere throughout the habitable world, we have every reason to believe. Col. 1: 6–23. This book tells of the beginnings of the Gospel and the Churches, especially under the leadership of the two apostles, Peter, who occupies the first part, ch. 1–12, and Paul the later part, 13–28. This is the proper division in which to study the book. We give the first part by chapters.

The Petrine Section, 1–12.

1. The Ascension. Judas Iscariot's Death. Apostle Chosen.

2. Pentecost. Conversions. The Church.

3. The Lame Man Healed. Peter's Address.

4. Peter's Arrest. Release. Prayer for Holy Spirit.

5. Ananias and Sapphira. Peter's Arrest.

6. Deacons Chosen. Stephen's Power.

7. Stephen's Address and Martyrdom.

8. Philip in Samaria. The Ethiopian.

9. Saul's Conversion. Peter Heals Eneas and Dorcas.

10. Cornelius. Peter's Vision.

11. Council at Jerusalem.

12. James Slain. Peter arrested and Released. Herod's death.

The great subjects here for study are: The Pentecostal Baptism of the Holy Spirit; the first Christian Church; the first martyr, Stephen, whose death must so powerfully have affected Paul; the great revival in Samaria, and the first proclamation of the gospel to Gentiles at Caeserea.

The first Christians were Jews and retained much of their Jewish life and religion. Later these Jewish traits were dropped. So that Acts, especially the early part, shows the transition stage of the Christian Church, as seen in the First Council especially, where they released the Gentiles from nearly all such Jewish obligations.

CHAPTER XXVI

PAUL

Paul occupies the last part of Acts, 13–28.

We give a chapter to this great apostle because of his character, work and position. He wrote half the books of the New Testament, especially the great Epistle to the Romans, the systematic statement of Christianity. He is given us as a model, saying many times, "Be ye followers of me." We have more of his personal and missionary life than of all others. It was Paul who laid the foundations of European Christianity from which all modern Christianity has come. He was specially called by Christ in person, and declared to be a chosen vessel.

The outline of his life and labors will be seen in the following outline by which we notice some striking facts.

1. Under deep conviction until Christ called him. Acts 26: 14.

2. Personally called and converted by Christ as his nation will be. Acts 9. 1 Cor. 15: 8.

3. Method of receiving the Holy Spirit, so different from Pentecost, yet equal to any. Acts 9: 17–18; Rom. 15: 18; 2 Cor. 12: 12.

4. Supernatural reception of the Gospel. Gal. 1: 11–12.

5. Ordained ten years after conversion. Acts 13:1.

6. His vast sphere of labor, three thousand miles in extent.

7. His wonderful sufferings and labors. 1 Cor. 11: 22–33.

8. His ideal of his mission "to fill out the afflictions of Christ" for the Church. Col. 1: 24.

9. His vision of Paradise. 2 Cor. 12.

10. His companions, Barnabas, Silas, Timothy, Luke, Titus, and the large number of personal friends in every place.

11. His epistles written in his last ten or fifteen years.

12. His triumphant end.

13. His splendid self-forgetting character; love for Christ and passion for saving souls; his tender and gracious feelings; his holy ambitions; his great gospel of grace, which word begins and ends every epistle.

Chart of Paul's Life

Date	Events	Place	Acts
35	Converted.	Damascus. Visits Jerusalem and Tarsus.	9
41	Revelations received. Gal. 1	Arabia.	
	Sent out by Council with Barnabas.	Antioch.	11
45	Ordained by Church of Antioch.	Antioch.	13
46	First Miss. Journey. Barnabas.	Asia Minor and Greece.	13
	Stoned. Vision (1 Cor. 14).	Lystra.	14
50	Visits Jerusalem. Sent with message to Gentiles.		15
51	Second Miss. Journey. Silas. Lydia. Jailor. Mars Hill.	Phillipi, Athens, etc.	
53	Writes *Galatians,* 1, 2 Thess. Returns to Antioch.	Antioch.	16–18
56	Third Miss. Journey. Apollos. Church at Ephesus.	Ephesus 3 years.	19
	Wrote 1, 2 *Corinthians, Romans.*		20
59	Journey to Pentecost.		
	Arrested. Tried.	Jerusalem.	21–23
	Imprisoned. Tried.	Caeserea.	24–26
62	Voyage to Rome. Shipwreck.	Mediterranean Sea	27
63	In Prison in Rome. Wrote *Philippians, Colossians, Ephesians, Philemon*	Rome.	28
63	Tried and Acquitted. Wrote 1 *Timothy, Titus.*		
68	In Prison again. Wrote 2 *Timothy.*	Rome.	
69	Probably beheaded at Rome.		
70	Jerusalem destroyed.		

CHAPTER XXVII

THE EPISTLES

The Epistles were letters written to churches or individuals.

They give us the doctrinal and experimental teachings of Christianity. Some were given to correct special errors and each has its own characteristics. The principal writer was Paul who wrote two-thirds of the whole twenty-one. They are not arranged in special chronological order. Paul's epistles all come first and then those by other writers. Paul's epistles are characterized by a certain order; first a doctrinal section, then practical duties. He is also very personal and sends many messages to and from his companions and friends. Paul is the great teacher of Christianity as well as the great model of Christian motive and work.

We divide Paul's epistles into the following groups:

1. *Doctrinal.* Romans. The Great Book on Systematic Christian Teaching.

2. *Corrective Epistles.* 1–2 Corinthians, Galatians.

3. *The Imprisonment Epistles.* Ephesians, Philippians, Colossians, Philemon.

4. *Eschatological Epistles.* 1–2 Thessalonians.

5. *Pastoral Epistles.* 1–2 Timothy, Titus, Philemon.

Hebrews, if Paul's, might be classed with the second group.

The other epistles are seven and are called General Epistles, because not addressed to particular Churches. There are four writers, James, Peter, John and Jude. The epistle was a common way of spreading the Gospel and instructing the Church. We must not suppose these are all the epistles written. Paul alludes to some he wrote that have not been preserved. Letter writing is still a splendid way to do good.

Every epistle, especially Paul's, has a clearly defined thought and plan. To study this out will be the best way to learn and use the epistle.

CHAPTER XXVIII

THE EPISTLE TO THE ROMANS

This properly has the first place. It is our great systematic statement of Christianity by Christ's chosen apostle. It is very properly addressed to the Christians at the world's capital but not to "the Church of Rome." Paul had not been there, but there were Christians and churches there. He wrote this near the end of his life with all the equipment that a life of study, experience and observation that the Holy Spirit used in its composition.

Its theme is the Gospel of Jesus Christ.

It has four great parts.

I. Doctrine

Ch. 1. God's Wrath against Sin. Man's Responsibility, World's Apostacy, Sin and State.

Ch. 2. Man's State before God. Without excuse. Without escape. Sinners judged by law and conscience.

Ch. 3. Advantage of the Jew. All Guilty. God's salvation in Christ.

Ch. 4. This was the Gospel of Abraham. Does not rest on the Law.

Ch. 5. It is a world wide Gospel, Christ taking Adam's place and restoring salvation.

II. Experience

Ch. 6. Victory over sin is for the believer. He is dead, buried and risen with Christ.

Ch. 7. He has a new nature. The struggle with the old. Use of the Law.

Ch. 8. The Victory of the believer. Walking in the Spirit. God's final purpose.

III. Dispensational

Ch. 9. Israel and Her Place, God's Sovereignty. Salvation of the Gentiles through Israel.

Ch. 10. Israel's Failure. Where they missed.

Ch. 11. Israel's Future. Salvation of the Gentiles in Israel's Restoration.

IV. Practical Duties

Ch. 12. Consecration of the Body. Right adjustment to all conditions.

Ch. 13. Submission to authorities. Christian Virtues.

Ch. 14. Christian Conduct in Matters of Doubt.

Ch. 15. Harmony. Ministry to the Gentiles.

Ch. 16. Personal Messages.

CHAPTER XXIX

CORRECTIVE EPISTLES

I–II Corinthians. Galatians

Evils of many kinds quickly appeared in the churches. Many of the Jews insisted on the Gentile Christians coming under the observances of the Law of Moses as they did. There were questions also about various doctrines that arose. Many immoral practices appeared, as unchastity and dishonesty. Sects also began to appear. Some disputed Paul's authority because he was not of the Twelve. Irregularities in the observance of the Lord's Supper also appeared in some places, and some were in danger of lapsing into unbelief. So that Paul and all the apostles had much care to correct these evils. Some of the Epistles were directed to this purpose. These we now consider.

I CORINTHIANS

This was addressed to the Church at Corinth, a commercial metropolis, wealthy, and with all the evils of a great city. Paul had spent eighteen months with them but they had now fallen into evil ways. Parties were formed. One person had fallen into unchastity. They were mingling in heathen ceremonies and pleasures. Their Assemblies were disorderly. Some

even disputed the doctrines of Christianity and some denied Paul's authority. Paul was in great distress of mind for other causes at the time and this news from Corinth was an additional burden. In this epistle he reproves and corrects their evils. The Epistle may be divided into three parts:

1. Reproof. Ch. 1–6. Sects, Unchastity, Lawsuits.

2. Correction. 7–11. Marriage, Meats offered. Worship, The Lord's Table.

3. Instruction. 12–16. Gifts of Tongues, Assemblies, The Resurrection, Collections, Personal Messages.

II CORINTHIANS

The former epistle had been received and the offending person become penitent and Paul now sends assurance of forgiveness. But certain charges had been made against him and he now defends himself against them. So that this epistle is intensely personal. Its contents are as follows:

Answers their complaint about his not visiting them as he promised. 1–2.

Shows his apostolic authority. 3–9.

Defends his Ministry. 10–13.

GALATIANS

This was written earlier than perhaps any other epistle and deals with the Judaizing party and their errors. The argument they used against him was

that he was not one of the Twelve Apostles and so had not the same authority as they. He wrote this epistle with his own hand as he tells us and it is most intense. The theme is, the standing of the believer by faith alone. The analysis is as follows:

His Personal Defence, 1–2.

Doctrinal Teaching as to Standing by Faith, 3–4.

Practical Duties in Life and Conduct that come from this, 5–6.

CHAPTER XXX

THE IMPRISONMENT EPISTLES

EPHESIANS. PHILIPPIANS. COLOSSIANS

These were written by Paul while in prison in Rome. They have a peculiarly high tone of doctrine and experience, in fact touch the highest mysteries. His confinement and solitude and freedom from usual toil left his mind open to meditate on these deep mysteries with which he comforted himself and the church. He sent these epistles out with messengers who came to him with aid. Philemon was also written from this imprisonment but we include it among the personal or pastoral group for convenience.

EPHESIANS

This epistle contains few local matters and indeed it is supposed it may have been the epistle to Laodicea elsewhere referred to or sent to both churches, Col. 4: 16. It is divided into two parts, Doctrinal, 1–3 and Practical, 4–6.

1. The Doctrinal part, 1–3, treats of the Church as the Body of Christ, having its origin in the Father, the Son and the Holy Spirit. The Father chose us, the Son redeemed us, the Holy Spirit formed and sanctified us. It shows what we were, what we are, and

what we shall be, "the fullness of Him who filleth all in all," through the endless ages of Eternity. All is "In Christ," the prevailing term in this epistle.

The practical part comes from all this. The prevailing theme is the believer's walk. "Walk worthy of the calling," 4: 1–6; "Walk not as Gentiles," 4: 17; "Walk in Love," 5: 2; "Walk as Children of light," 5: 8; "Walk circumspectly," 5: 15; all in view of the significant reference to the unseen spiritual antagonists of the believer meets: "principalities, powers, world rulers of this darkness, spiritual hosts in heavenly places," 6: 10–20.

PHILIPPIANS

This was written to Paul's favorite church and is the most joyous epistle. He had received a messenger from them with supplies for his wants while in prison and sends this back with him. He was chained to a guard who was changed daily and so through this he makes his gospel known throughout the whole Praetorian Guard, 1: 13. There were, however, some false Christians who endeavored to annoy him by proclaiming what they supposed was the gospel. The prevailing theme of the Epistle is Christian joy. This is found expressed in every chapter.

The general analysis is:

Doctrinal, ch. 1–2.

Exhortation, 3–4.

The splendid passage as to Christ's great descent and exaltation is noteworthy. 2: 5–10.

COLOSSIANS

This was sent at the same time and by the same messenger who carried the epistle to the Ephesians which it resembles greatly. But in Colosse the local need was great. There were heresies that minimized Christ and exalted forms. So Paul presents the Eternal Christ, Creator and Head of all beings, 1: 1–16. To combat the reliance on forms, etc., he tells of "Christ in you" as the great mystery and gift. In Ephesians it was "In Christ," here it is the converse. He presents the work of the Church as filling out the unlived half of Christ's earthly life. 1: 24. The whole may be divided as follows:

1. Doctrinal. Christ as the Eternal Christ, Creator and Head of all beings.

2. Experimental. "Christ in you" as opposed to reliance on external forms.

3. Practical and social duties.

4. Personal messages to many, especially Mark, once set aside, now forgiven.

CHAPTER XXXI

THE ESCHATOLOGICAL EPISTLES

I Thessalonians

These epistles are so called because they deal with "the last things." They were among Paul's first letters. They deal with a special theme and so are to be taken together. Paul had taken the gospel to this place and afterwards visited them and intended to do so again but had been hindered and so sent Timothy who brought back a comforting report to him. They were standing fast notwithstanding persecution. The first three chapters review their receiving the gospel and his personal anxiety and comfort in them. The last two chapters deal with doctrinal and practical matters. The doctrinal subject is the Second Coming of Christ. He tells how he will come to the believers, ch. 4: 13–18; and how he will come to unbelievers, ch. 5: 1–4. He then exhorts to the watchfulness and holiness this should teach.

II Thessalonians

Some had derived wrong impressions from the previous letter or some other source as to the Coming of Christ and imagined he had come and gone and left them behind. So he writes the second letter to correct their views. He assures them that the day of Christ's

Coming had not yet appeared and could not until a certain mysterious hindrance was taken away and a great antichristian evil had been permitted to appear. This he calls the Man of Sin.

The two epistles are the fullest teaching we have in the Epistles as to the Second Coming of Christ which is their theme. They teach us that we are to wait and hope for it, 1 Thess. 4: 10. The crown of glory is given then, 2: 19. It is our great incentive to holiness of life, 3: 13. It is our comfort in loss of friends, 4: 13–18. It comes unexpectedly to the world but not to us, 5: 1–6.

CHAPTER XXXII

THE PASTORAL EPISTLES

I–II Timothy. Titus. Philemon

These are epistles written to ministers associated with Paul. He wrote Philemon while in prison the first time, 1 Timothy and Titus after being released, and 2 Timothy while in prison the second time. They are full of instruction for Christian workers.

1 TIMOTHY

Timothy was one of Paul's converts and afterwards his assistant and was very faithful and greatly beloved by him. He was however timid and suffered in health from hereditary weakness. So that there is a constant tone of encouragement and strengthening in Paul's epistles to him. The first epistle was written to Timothy while he was at Ephesus where Paul had spent so much time. The inroads of the "grievous wolves" he had predicted had appeared. Acts 20: 29. He writes Timothy correcting their evils. The various matters are intermingled but the general course of the epistle is as follows:

Ch. 1. Doctrinal. The use of the Law.
Ch. 2. Public Services, especially prayer.
Ch. 3. Officers of the Church.

Ch. 4. Errors and personal exhortations.

Ch. 5. Various Classes, as elders, widows, servants.

Ch. 6. Errors and greed. Closing charge.

II TIMOTHY

This is Paul's last message that we have. He was in prison in Rome awaiting execution, probably this time in a dungeon, suffering with cold and loneliness and other afflictions. He is "ready to be offered," that is, his blood poured out as a libation. He reviews his course and looks forward triumphantly to the end. He urged Timothy to renewed fidelity and courage. The chapters are as follows:

Ch. 1. Personal recollections of Timothy.

Ch. 2. Charges to Timothy.

Ch. 3. Predictions of coming evils in the church.

Ch. 4. Last messages and testimony.

TITUS

Titus was more like a companion to Paul while Timothy was like a son. He was also one of his disciples and assistants. It is a letter of instructions as to the work in Crete which he had visited with Titus but had been unable to complete. The best division is by chapters.

Ch. 1. Ordination of Elders. How to deal with the Cretans.

Ch. 2. Various classes; as, women, young men, servants.

Ch. 3. Subjection to rulers, industry.

PHILEMON

A personal letter to Philemon about a runaway servant who came to Paul, was converted, and he now sends him back with a plea for kindness. There is no other special matter but the whole is a beautiful illustration of Christian kindness both toward the one sent and him to whom he was sent. He promises to repay what Onesimus had cost Philemon. It illustrates Christ's intercession for us.

CHAPTER XXXIII

HEBREWS

The authorship of this epistle is not agreed upon. There are many arguments for and against its authorship by Paul. Its place after his epistles points to the same unsettled question early in the history. However there is no agreement as to any other author. The inscriptions or titles were added later and are not part of the original writing.

It was written to a church of Hebrew Christians who had been severely persecuted and had been tempted to fall back into the Judaistic belief and customs. This, the epistle aims to correct. The argument is to show the superiority of the gospel to all that went before it, especially the Old Testament teaching and practice of the Law. The arguments are mingled with frequent warnings and exhortations and promises. The recurring words are "better," "hold fast." While recognizing the divine character and origin of the Mosaic Law and its requirements he shows that the "good may be the enemy of the best."

The general theme is the Superiority of Christ and his Gospel:

1. In his Person. Ch. 1–4. Better than prophets, angels and even Moses.

2. In his Offices. Ch. 5–7. As High Priest Christ is better than Aaron and his offerings.

3. In his work. Ch. 8–10. Christ's work reaches Heaven and the inmost heart of man.

4. In his Religion. The effect is faith, ch. 11; hope, ch. 12; love, ch. 13.

It is a stimulating book to any tempted to let go faith or to fall back on works or ceremonies as a ground of assurance. It shows that all the Old Testament Law was to shadow forth Christ.

The titles given Christ are many and significant. He is called, Son of God, Captain of Our Salvation, Head of His House, High Priest, Our Forerunner, Intercessor, Meditor of the New Covenant, Our Sacrifice, The Great Shepherd of the Sheep.

The teaching of the whole is that Christ is sufficient for all the believer's needs and he should look no further. The chapter on faith tells what was done by believers and this, too, in secular and temporal matters. The types and ceremonies of the Law are shadows and copies of heavenly things which the believer now has in Christ.

CHAPTER XXXIV

THE GENERAL EPISTLES

James. I–II Peter. I–II–III John. Jude

These are usually grouped together because they are alike in being mostly addressed to no particular church or person. They have little resemblance otherwise. They are by the four writers, James, Peter, John and Jude.

JAMES

This was James, the brother of the Lord. He was overseer of the church at Jerusalem. It was addressed "To the Twelve Tribes scattered abroad"; that is, Jews throughout the world converted to Christ. It was to teach Christian morality rather than doctrine. The evils were those that would arise in times of prosperity, such as class distinctions, pride, injustice, etc. It follows closely the Sermon on the Mount and is like that a spiritual application of the Law. The chapter subjects are as follows:

1. Trials and Temptations.
2. Respect of Persons. Dead Faith.
3. The Tongue and its misuse.
4. Strife and Worldliness.
5. Oppression and Patience, the Prayer of Faith.

There is seeming conflict in chapter two between the

teaching there and that of Paul as to works and faith. It is only apparent difference. Paul is writing of a sinner's faith in Christ for salvation, James of a Christian's faith after salvation. Paul speaks of ceremonial works and James of works of love. Paul teaches that faith alone can save, James tests that faith by its works.

I PETER

Peter addresses the same dispersed Christian Jews as James. They had a threefold cause of suffering. First as Jews, then as Christians and also persecution by other Jews as apostates.

The general theme, patience in suffering, is mentioned in every chapter. Patience and Holiness of Life is urged.

Ch. 1. The glory to come at the Revelation of Christ.

Ch. 2. Our royal state and the example of Christ.

Ch. 3. Exhortations to servants, wives, husbands.

Ch. 4. The sufferings of Christ and blessing of fellowship in them.

Ch. 5. To the Elders.

II PETER

He confirms the previous epistle. This also affirms the second epistle. This is a warning mainly against false teachers and evil doers in the churches. It greatly resembles the epistle by Jude.

The chapter subjects are as follows:

Ch. 1. Exhorts progress and confidence. Attests

his presence with Christ on the Mount of Transfiguration and refers to Christ's prediction of his death.

Ch. 2. Warns against false prophets, foretells their fate, cites the Flood, Sodom and Balaam.

Ch. 3. Foretells the destruction of the World by fire, and the New Heavens and Earth.

I JOHN

John's epistles are different from all that are before. He wrote long after the destruction of Jerusalem and the death of all the apostles. The time of transition had passed. The theme is to confirm the faith of the believers.

The theme of the first epistle is Assurance. It tells the marks of those who are and those who are not true Christians. It also deals with the inner spiritual states, such as fellowship, holiness, love. The word "know" occurs often. He tells that he wrote that we may "know that we have eternal life." 5: 13.

There is no clear line of analysis. The themes are intermingled.

II JOHN

A private letter to a lady of rank. He warns her as to false teachers who will come, and bids her not receive them into her house.

III JOHN

A similar letter to Gaius who hospitably received the believers. He warns against a certain false Christian.

JUDE

This epistle is by Judas, a brother of James, perhaps the brother of the author of the Epistle of James. It is very like the Second Epistle of Peter. It is an epistle of warning as to apostates. It is remarkable for some strange matters not elsewhere given; as a quotation from the Prophecy of Enoch, which we do not have; the fall of the angels and their state; the contention of Michael with Satan as to the body of Moses. The strong terms applied to the false members in the church are remarkable. They are hidden rocks, selfish shepherds, clouds without water, withered trees plucked up by the roots in autumn, wild waves of the sea, wandering stars. They are compared to those before the Flood, to Sodom, to the fallen angels, to Cain and Balaam. It closes with a solemn promise to the faithful.

CHAPTER XXXV

THE REVELATION

The Revelation is the last and greatest book in the Bible. Its author is Jesus Christ, who, while through the Holy Spirit he is the author of all scripture, yet in this book his name is so given. It is "The Revelation of Jesus Christ which God gave unto him."

He attaches a special blessing to the reading of it and a malediction against any tampering with it. 2: 3; 22: 18–19.

It is a prophecy of "Things which must shortly come to pass," and is therefore of exceeding interest. It predicts matters reaching down to the end and into the ages of eternity. It declares the rise of mighty systems of iniquity, the impenitency of the world, the final conflicts, the triumph of Christ, the last judgment and the resurrection, the coming of Heaven and the happy state of the redeemed. It is the summing up of all prophecies, especially those of the Old Testament from which its symbols are mostly taken. It is the sequel to the prophecies of Daniel whose figures it takes up and enlarges.

Outline

The first five chapters are introductory. The predictions begin with the sixth chapter in the form of

the opening of a Sealed Book. This book is the prophecy itself. All the predictions are within this book.

It consists of seven parts called Seals which being opened successively disclose the coming events. The Seventh Seal opens out into seven other parts called Trumpets, each also giving a succession of events. The Seventh Trumpet also in turn opens out into Seven Vials, also giving a succession of events.

This arrangement seems to require that these therefore be read continuously and successively. We must first read the Seals, then the Trumpets, and last the Vials.

Intervening episodes occur between these and there is a question whether these are also to be read as they occur. There is a hint as to a retrogression in the fact that the Scroll or Book is written within and on the back. So that we must read the front and then the back, or read them alternately with the Seals, Trumpets and Vials as they occur.

Another matter to be considered is as to language in which it is written. It is written in symbols. A Candlestick means a church, a Star an angel or messenger or minister. These symbols are taken mostly from the Old Testament, many of whose events are thus used as symbols of coming events.

Another point to be settled is when do the events predicted begin? Immediately after John's time or later? Are they mostly past or still before us? The

opening verse seems to decide, "To show unto his servants things that must shortly come to pass." The closing verse indicates the same, "The time is at hand." 22: 10.

Another point to be decided is at what place in the prophecy do we find the end of the world or age? This would tell us what is still before us.

Chart of the Revelation

CHAPTERS		
I.		Introductory. Vision of Seven Candlesticks and Christ.
II. } III.		Letters to the Seven Churches of Asia.
IV.		Vision of Heaven, Throne, Elders, Cherubim.
V.		The Sealed Book and Christ.
VI.		Opening of the SEALS.
		First Seal. White Horse Rider. Conquering.
		Second Seal. Red Horse Rider. War. Take peace from earth.
		Third Seal. Black Horse Rider. Oppression.
		Fourth Seal. Pale Horse Rider. Sword, Famine, Pestilence.
		Fifth Seal. Martyrs and their Cry.
		Sixth Seal. Signs in Sun, Moon, Heavens. The Great Day of Wrath.
VII.		Sealing of 144,000. Great White Robed Multitude.
VIII.		*Seventh Seal.* Seven Trumpets.
		First Trumpet. Hail, fire. Third part trees and grass destroyed.
		Second Trumpet. Burning Mountain in Sea. Third part of life destroyed.
		Third Trumpet. Burning Star. Rivers become Wormwood.
		Fourth Trumpet. Sun, Moon, Stars, smitten in third part.
IX.	Woe 1.	*Fifth Trumpet.* Fallen Star. Locusts from the Abyss. Torment five months.
	Woe 2.	*Sixth Trumpet.* Satanic Horsemen from Euphrates. "Repented not."
X.		Angel with Little Book. Seven Thunders. John.
XI.		Temple Measured. Two Olive Trees. Witnesses.
	Woe 3.	*Seventh Trumpet.* Heavenly Chorus.
XII.		Sun Clothed Woman. Man child Dragon. Flight.
XIII.		Beast from the Sea. Beast from the Earth. Blasphemy, Persecutions.
XIV.		Glorified 144,000. Warning Angels. Harvest. Winepress.
XV.		Seven Vials of Wrath.

CHART OF THE REVELATION—*Continued*

CHAPTERS	
XVI.	*First Vial.* Sores on Man and Beast. *Second Vial.* Poured on Sea Death. *Third Vial.* On Rivers Turned to Blood. *Fourth Vial,* Poured on Sun. Men Scorched. "Repented not." *Fifth Vial.* On Throne of Beast. Torment. "Repent not." *Sixth Vial.* On Euphrates. Kings of the East. Three Unclean Spirits. *Seventh Vial.* On Air. "It Is Done." Great City divided. Cities fall. "Men Blaspheme."
XVII.	The Scarlet Woman and her fate.
XVIII.	Fall of Babylon World's Lament.
XIX.	Heavenly Chorus over Fall of Babylon. The Word and the White Horse Army. Conflict with the Beast. Victory.
XX.	Satan Bound a thousand years. Millennium. Apostacy. Final Conflict. Judgment of Great White Throne.
XXI.	New Heavens and Earth. New Jerusalem.
XXII.	River of Life. Closing Words.

THE INTERPRETATIONS

This is most difficult as would be expected in such a mysterious book and subject. The best of students have differed widely as to its meaning. We cannot therefore be dogmatic upon such a theme. We will consider the various views held. They may be roughly classed as regarding the matters predicted as past, present or future. We will give the outline of each.

I. THE PAST FULFILLMENT

This can scarcely be considered as a fulfillment for it regards this book as a religious drama founded on the events of the destruction of Jerusalem and the persecutions of Nero. This disregards the claims of the Revelation to be a prophecy and therefore must be rejected by believers in prophecy.

II. THE PRESENT FULFILLMENT

This regards the prophecy as declaring the course of events that affect the cause of Christ from the apostles' day to the end. Our own time being in the close of the Vials. The events or periods thus predicted are as follows:

Ch. 6. The Seals. Conditions from John's day to the overthrow of paganism by Constantine.

Ch. 7. The rise and growth of Christianity.

Ch. 8–9. The Trumpets. The invasions of the Goths and Vandals on the western world and the invasion of the Saracens and Turks on the eastern world.

Ch. 10–11. The dark ages and the witnesses for Christ.

Ch. 12–14. Retrogressive. The Rise of Antichristianity and the Papal Power.

15–16. Wars in Europe, French Revolution, Napoleonic wars. The decline of Mohammedanism.

Ch. 17–18. The overthrow of apostate Christianity.

Ch. 19. The Coming of Christ.

Ch. 20. The Millennium and the Final Judgment.

Ch. 21–22. Heaven and the Eternal Ages.

III. THE FUTURE FULFILLMENT

This interpretation begins at various points in the prophecy. Some interpret, "the Lord's Day," 1:10, as "the Day of the Lord" and so place all the book in the future. Others say that the letters to the Seven Churches predict seven stages of church life during

our times and back to the apostolic age. Others regard the church as translated in the fourth chapter, 4:4, and so all after is future. Some begin with the sixth chapter which is applied to the times from John's day to the end, Matt. 24: 4–12, the Sixth Seal being the end of the world or age, and all after that of course being future. All agree that the judgments of the Trumpets and Vials are still to come upon the earth and that the beasts described in ch. 13 are Antichrist and his empire.

It agrees with the last described view in that the coming of Christ is not far off.

It will be seen that the subject is extremely difficult. But this is true, that the blessing promised is not to those who understand but to those who read and keep the things written therein. The reading is inspiring and corrective of human ideals and ideas. It cultivates a deep sense of the reality of the unseen and future world. It shows forth the depth of sin and the obstinacy of human guilt. In all that wonderful display, whether past or future, there is no repentance, for it declares, "they repented not, . . . they blasphemed God." The lesson of the whole is the certainty of penalty for sin and reward for the godly. It sets forth the coming of the Judge of living and dead as the great object of faith. The closing prayer of the apostle should be ours: "Even so, come, Lord Jesus."

CHAPTER XXXVI

THE WAY OF SALVATION

A few chapters on practical application of Bible study are given. The first is to ascertain how one may be saved and how to communicate this to others. The great need in seeking or presenting Salvation is a sense of one's need of it. So the Bible clearly declares man's state as lost, guilty and hopeless. The proper understanding of this includes the questions, Why man needs salvation, and what that salvation is and how it is secured and assured.

1. *Why man needs Salvation.* The Bible teaches that he is lost, guilty and hopeless. "All are under sin." "None righteous no not one." "Death passed upon all men for that all have sinned." "Without Christ, aliens from the commonwealth of Israel and strangers from the covenants of Israel having no hope and without God in the world." Rom. 3:9–10; 5:12; Eph. 2:12. All the teaching of Christ and the apostles agrees with this.

2. *The only salvation is in Jesus Christ.* "No man cometh unto the Father but by me." "Neither is there salvation in any other for there is none other name given under heaven among men whereby we must be saved." "He that hath the Son hath life,

and he that hath not the Son of God hath not life." "He that believeth on the Son hath life; and he that believeth not [obeyeth not] the Son of God shall not see life but the wrath of God abideth on him." John 14:6. Acts 4:12. 1 John 5:12. John 3:36.

3. *Salvation is had by believing in Christ.* Believing means that one believes Christ is the Son of God, accepts him as his personal Saviour and Lord and commits himself to him and then relies upon him for salvation. Such will then confess Christ openly and begin a life of prayer and obedience to Christ.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12.

4. *The Evidences one is saved.* There are three lines of evidence. "There are three that bear witness in earth, the Spirit, and the water and the blood." 1 John 5:8.

1. The Witness of the Spirit, a secret, personal witness that expresses itself in affectionate and submissive desires toward God the Father. Rom. 8:16.

2. The Witness of the water. That is an open confession of Christ as in baptism and all public confessions of Christ. 1 John 4:11. All Christian acts and conduct are included here. Love for the brethren, keeping Christ's commandments, abstinence from known sin, patient endurance of chastisement. 1 John 4:15; 1 John 2:3–5; 3:6–10; 14.

3. The Blood. The witness of the Word that God

sent Christ to die and save us; that he fulfilled all; that he settled for our sins in full; that he offers salvation to all; that those who come and take, receive; that all who take Christ have salvation. John 3: 16; 2 Cor. 15: 3–4; Isaiah 53: 6; John 10: 27–29; Heb. 6: 16–29; Rom. 8: 28–39.

CHAPTER XXXVII

POWER IN PRAYER

A large part of the Bible is Prayer and one great object of Bible study is to learn to pray. Prayer is the greatest avenue of power known to man. It far surpasses all preaching, giving, working of every kind. It is an art to be learned and learned by study and practice. When one has learned how to pray he has reached the place of peace and holiness as well as usefulness. It is worth while then here to study it a little.

Prayer consists of many exercises. There is the prayer of adoration or praise and thanksgiving. Such are the prayers of heaven. This is the highest exercise of prayer. The prayer of confession becomes us. All these should have a place in every prayer. What we here consider however is the prayer that asks and receives, that is the Prayer of Power. It consists of a right conception of the One we pray to, the one who prays, the thing asked for, and the asking.

1. *The One Addressed.* We should study God in considering our rights and privileges and duties as to prayer.

(1) God's character. He is good. We come to a

kind and benevolent being who loves to give. All that exists came from him and is sustained by him.

(2) His cause and glory is involved in us and our condition. He made us and we are subjects of his wisdom and providence. Especially has he placed his cause and gospel in our keeping.

(3) We are related to him. We are his offspring. We are his sons and daughters. He is our Father. We have the children's place and rights.

(4) We bear the name of his Son. We are Christians. We use that name also in asking.

(5) We have God's promises to present. There are thousands of them and they cover every condition and need.

(6) Another ground of prayer is the love of God for us. It is easy to give to one who loves. John 16: 20.

(7) Finally we have the aid and intercession of the Holy Spirit in prayer. Rom. 8:26.

2. *The one addressing God in prayer.* Who has a right to pray the prayer of power? All have a right to address God in prayer but not all have this power in prayer, as we have all learned to our sorrow. Yet we may become such.

(1) "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." John 15: 7. Two conditions are here, "Trust and obey."

(2) The purpose must be right. "Ye ask and ye

receive not because ye ask amiss that ye may consume it upon your lusts." James 4: 3. A sinful intention will stop the answer. "If I regard iniquity in my heart the Lord will not hear me." Ps. 66: 18. Yet this does not call for perfection. "Elijah was a man of like passions with us" yet had mighty power in prayer. James 5: 17. It is worth while to get right with God in order to have power in prayer.

3. *The thing asked must be right.* "This is the confidence that we have in him, that if we ask anything according to his will he heareth us, and if we know that he hear us whatsoever we ask, we know that we have the petition that we desire of him. John 5·14–15. The will of God means his revealed will; that is, the Bible. We should therefore find Bible ground for our petitions, a promise or precedent for our request. Nor is there any line between temporal and spiritual things. All things are possible to him that believeth, as many promises declare.

4. *The asking needs to be right.* It requires to be "effectual fervent prayer." James 5: 16. A listless asking, cold, dead prayers, obtain nothing nor does this mean long prayers nor loud praying, nor many calls. The short, almost silent prayer may be the greatest.

We should cultivate prayer. Study the prayers of the Bible and see how they were offered. Argue your case with God. Set forth reasons why he should answer, not in presumption, but as Jacob in Peniel.

Get others to pray with you. Not many but one or two. It is the two that prevail. Matt. 18: 19. Persevere until the answer is given. Learn to grasp the answer. Mark 11 : 24. "To believe that you receive." Learn to wait. "Trust in the Lord and wait patiently for him." Begin with some small but definite matter and having secured an answer pass on to greater things. Great praying needs preparation, perhaps fastings and watchings, certainly time and seclusion. Matt. 6: 6. God loves to have us win victories in prayer. Gen. 32: 28. But there are great antagonists to overcome. Eph. 6: 10–18. Prayer is battle.

CHAPTER XXXVIII

THE HOLY SPIRIT

The great experimental feature of Christianity is the possession and work of the Holy Spirit. The Holy Spirit is a Person as truly as Jesus Christ. He is the author of all life and energy and especially of all spiritual life. From the first sense of need in the sinner to the last support in death He is our life and strength. His work may be outlined as follows:

1. He convicts of sin, righteousness and judgment. John 16: 7–11. This is how we are shown our state and need of salvation.

2. He reveals Christ to the convicted sinner. John 16: 14.

3. He regenerates or creates the new birth. John 3: 5–6.

4. He witnesses to our salvation. Rom. 8: 16.

5. He confers all spiritual gifts and graces. 1 Cor. 12: 3–13.

6. Gives dying grace. Acts 7: 55.

7. Is the same power and life as Christ himself possessed. John 20: 22.

It is the Christian's privilege to be filled with the Spirit. For while all Christians have the Spirit, Rom. 8: 14, not all are always filled. This filling is essential

to all Christian life and conduct. The effects may be characterized as peace, purity and power. In these three respects or the want of these we may know whether or not we are filled with the Spirit.

1. Peace. One filled with doubts, hatreds, prejudices and restlessness is not filled with the Spirit. For while Christians may have dark hours, as did Christ in Gethsemane, and as Paul had, 2 Cor. 4: 7–8, there will be through it all an abiding faith in Christ and assurance that all is well with the soul. One may also be assailed with doubts but they will not be abiding unbelief.

2. Purity. The fullness of the Holy Spirit will give victory over temptation and indwelling sin. This is not sinless perfection but victory over sin. The Christian's sin comes from the flesh. The new nature cannot sin. When one yields to the flesh sin is sure to come. 1 John 3: 9. Rom. 8: 3–11.

3. Power. There will be power in prayer, Rom. 8: 26, power in service, Acts 1: 8. The gifts of the spirit are given sovereignly yet may be desired and so received. 1 Cor. 12: 1–11, 31.

Why some are not filled with the Spirit. (1) Unbelief in the need or possibility of the Holy Spirit's filling us. (2) No desire for this blessing. (3) Being filled with other things. (4) Being under depleting influences, as worldly associations. (5) Wrong motives in asking. (6) Grieving the Spirit. (7) Resisting the Spirit when He speaks. (8) Avoiding

duty and self-sacrifice. (9) Taking no means of filling or preserving the fullness of the Spirit.

The means of filling with the Spirit are many. (1) Prayer for His fullness. (2) Study of the Word. This is the fuel the fire feeds upon. (3) Spiritual surroundings, as spiritual meetings, etc. (5) Crucifying the flesh with its affections and lusts. (6) Cross bearing. (7) Constant yielding to the Spirit's call. The Spirit is to be received by faith as we receive Christ himself. Gal. 3: 2–14; John 20: 22. The Christian's first care is to keep filled with the Spirit. So he is ready for all conflicts, all duties and death itself, or the coming of the Lord. Matt. 25: 4.

CHAPTER XXXIX

HOW TO WIN SOULS TO CHRIST

The Christian is saved to save others. It is by believers that faith spreads. Preaching is the great public agency of saving the lost but personal testimony and effort comes next and in some cases, as in our own times, it is the greatest agency. When Christ said, "Ye shall be witnesses unto me," He meant witnessing to the unsaved and that by individual testimony.

Saving souls is the greatest of arts. "He that winneth souls is wise" and needs to be wise also. It should be studied and practiced. Each one should keep a prayer list of the unsaved and pray for them, and, as opportunity offers, speak or write or send someone else to them or get them to a meeting or send good books or tracts to them. If one will keep this work constantly in mind, praying daily for opportunities, he will save many a soul and will himself be kept in a good state. There is no better way of growing in grace than to keep so one is ready for this work.

We give some practical hints as to how to save souls.

1. Inquiry should be made of the one approached as to his state, whether ready to accept Christ or interested or resisting. A little conversation will often

reveal his state. Often such conceal any interest they may have by a seeming careless demeanor or even pretended opposition. But the person in a Christian land, especially under Christian influences or services, will have some interest and often the adversities of life, deaths in the family and sometimes, but not so often, blessings will create interest unsuspected to others.

2. Having ascertained as well as possible his state present the gospel as his personal need. It is well not to discuss denominational differences with the unconverted or indeed any disputed points. Keep close to his own need of Christ.

Present that phase of the gospel he seems to need. If ready to become a Christian show what it is to believe in Christ. If he is still unconvinced show him his need of Christ as a lost sinner along three lines, his actual sin and sins, his omission of known duty, the certainty of coming judgment.

When he seems ready to accept Christ have him commit himself to Christ by a definite acceptance. Pray with him and have him pray for himself.

3. It is the immediate duty of one accepting Christ to openly confess him. If a meeting is in progress he should do so there and then. He should also confess Christ at home and among his business associates whenever a suitable opportunity calls for it.

4. It is well to take the name and address of the person and hand it to a minister of his denomination

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or some Christian who will see him and give further aid and encouragement.

The difficulties and questions met with in dealing with enquirers may be answered from scripture as given in "The Bible Manual," by the author of this, a small pocket book to be carried with one, 25 cents.

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